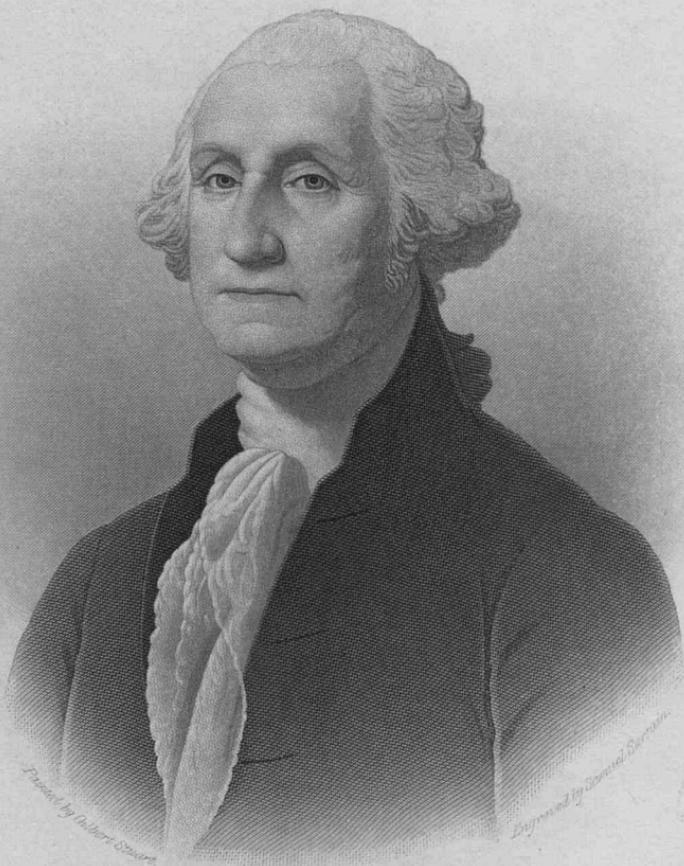


MGC

Monitor & Ceremonies
—
Ancient
Free & Accepted Masons
Nebraska



G Washington

ENTERED, NOVEMBER 4, A.D. 1752, A.L. 5752.
PASSED, MARCH 3, A.D. 1753, A.L. 5753.
RAISED, AUGUST 4, A.D. 1753, A.L. 5753.

Monitor and Ceremonies,
Ancient, Free, and Accepted Masons
Nebraska

Published by Order of the Grand Lodge

Compiled by

George H. Thummel, Past Grand Master
Robert E. French, Past Grand Master and Grand Custodian
Francis E. White, Grand Secretary

Omaha, Nebraska
1912

The Beacon Press, Printers
Baker Brothers, Engravers
Omaha, Nebraska

PREFACE

TO THE MEMBERS OF THE MASONIC FRATERNITY WITHIN THE
GRAND JURISDICTION OF NEBRASKA:

BRETHREN:

M.: W.: Robert E. Evans, Grand Master, in his address to the Grand Lodge in 1901, recommended that a monitor and forms of ceremonies be prepared and published. In accordance with his recommendation, your committee was appointed in 1908, by M.: W.: William A. DeBord, Grand Master. The committee did not undertake to make new work or to construct something new for Nebraska Freemasons. Realizing that the Thomas Smith Webb work has been the adopted monitor in use in this Grand Jurisdiction for about forty years, we followed that as closely as possible, making the monitorial part of the work conform with the esoteric portion.

In preparing the monitor much of our material came from a copy of the Webb work published in 1816. The funeral service beginning on page 151, prepared by Past Grand Master Samuel P. Davidson, adopted and approved by the Grand Lodge June 6th, 1905, has been in use since that date; and with his permission, slight changes were made in this service. The committee has by permission made use of The Masonic Text Book, Maine; Masonic Ceremonials, Grand Lodge of Utah; Masonic Hand Book of Vermont; Mackey's Manual of the Lodge; Mackey's Masonic Ritualist; Webb's Monitor; Virginia Text Book; Michigan Monitor and Ceremonies; Monitor of the Work, Lectures and Ceremonies of New York.

The committee appreciates the kindness of Stephen Berry, Grand Secretary of Maine; Christopher Diehl, Grand Secretary of Utah; Charles E. Merrill Co., Publishers, New York; Joseph W. Eggleston, Grand Master of Virginia; Lee S. Tillotson, Grand Master of Vermont; Lou B. Winsor, Grand Secretary of Michigan, and Edward M. L. Ehlers, Grand Secretary of New York, for permission to use portions of the books above referred to.

The committee submits the result of its labors, hoping that it will meet the expectations of the Craft, the approval of the brethren, and result in uniformity of work in this Grand Jurisdiction.

GEORGE H. THUMMEL, *Past Grand Master.*

ROBERT E. FRENCH, *Past Grand Master
and Grand Custodian.*

FRANCIS E. WHITE, *Grand Secretary.*

Office of the Grand Master.

OMAHA, NEBRASKA, DECEMBER 1ST, 1909.

TO THE MASTERS, WARDENS, AND BRETHREN OF THE SEVERAL
LODGES WITHIN THE JURISDICTION OF THE MOST WOR-
SHIPFUL GRAND LODGE, ANCIENT, FREE, AND ACCEPTED
MASONS OF NEBRASKA:

GREETING:

Whereas, at the fifty-second annual communication of the M.: W.: Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska, held in Omaha, June 8th, 9th, and 10th, 1909, the following resolution relating to the monitor and ceremonies was adopted:

"Resolved, That the Monitor and Ceremonies reported by the committee be adopted as the monitor and ceremonies of this Grand Jurisdiction, and when printed and ready for distribution by the Grand Secretary, shall be used in all lodges, and the use of any other monitor or ceremonial be strictly forbidden.

The Grand Master shall, by circular letter, direct when the use of the new monitor shall go into effect."

Now, therefore, I, Michael Dowling, Grand Master of Masons in Nebraska, make known and direct that the Monitor and Ceremonies compiled by Past Grand Master George H. Thummel, Past Grand Master Robert E. French, and Grand Secretary Francis E. White, is the adopted monitatorial work and ceremonies for all lodges within this Grand Jurisdiction, and that from and after January 1st, 1910, it will be unlawful in this Grand Jurisdiction, to use in whole or in part, any monitor or form of ceremony while conferring degrees or conducting ceremonies, except such as are provided for in the Monitor and Ceremonies referred to.

Witness my hand and seal the date first above written.

MICHAEL DOWLING,

[SEAL]

Grand Master.

Grand Master's Order, Legislation, and Grand Secretary's Certificate

Omaha, Nebraska, June 15th, 1912.

The following order, relating to innovations in our work, was issued to the subordinate lodges by M. W. Henry Gibbons, Grand Master, on January 25th, 1912:

"I, Henry Gibbons, Grand Master of Masons for Nebraska, after consultation with the Grand Custodian, hereby most solemnly call the attention of all Masons to this subject and call upon all, particularly the Masters and Wardens of our lodges, to see to it that nothing unauthorized in either our esoteric or monitorial work be permitted or allowed. That Nebraska work and Nebraska work only be used without the addition of a single word, lecture, address or any part thereof, and that no part of our work be omitted.

"Masters should see to it that when others by request confer any degree that the Nebraska work be used without any additions or interpolations."

Which action of the Grand Master was unanimously approved by the Grand Lodge on June 4th, 1912, and our law was amended by adding to Section 131-A the following:

"Nothing outside of our esoteric work as authorized and our monitorial work as published by this Grand Lodge shall be given or be permitted to be given in the conferring of degrees, at funerals, or in any work of the lodge."

It is hereby certified that the following pages, Nos. 1 to 182, inclusive, are printed from the same electrotype plates as the first and second editions of the Monitor and Ceremonies, Ancient, Free, and Accepted Masons of Nebraska.

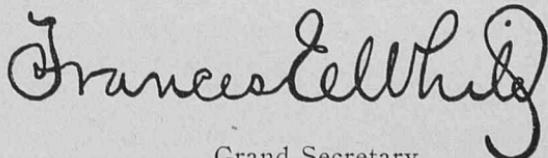
The following changes from the first edition have been made:

On page 29 a point was placed within the circle.

On page 31 a row of asterisks was placed at the foot.

On page 50 asterisks were taken from the foot.

On page 166 brief instructions for committing the body were added.



A large, flowing cursive signature in black ink, reading "Frances Ell White". The signature is written in a single continuous line with fluid, expressive strokes.

Grand Secretary.

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MONITOR.

GENERAL REMARKS.

The Law of Freemasonry in Nebraska issued from the office of the Grand Secretary is furnished to all lodges in the Grand Jurisdiction and is accessible to all members.

Particular attention is directed to the law relating to Succession, Sec. 51; Meeting Places, Sec. 70; Meetings, Sec. 72; Calling Off and On, Sec. 72-A; Number Required, Sec. 126; Number of Candidates, Sec. 127; Entered Apprentices, Sec. 69-B; Fellow Crafts, Sec. 69-C; Calling Off, Sec. 74; Funeral Ceremonies, Sec. 77; Territorial Jurisdiction, Petitions, Objections, Balloting, Waiver of Jurisdiction, and Work, Secs. 97 to 130 both inclusive. The law as to visitors is very strict; see Sections 143 to 146-A, inclusive.

Sec. 72 provides that at all REGULAR MEETINGS eight Master Masons, MEMBERS OF THE LODGE, must be present, while Sec. 126 says that "no lodge shall be opened or CONFER DEGREES unless there are at least seven Master Masons present." (Note the different requirements for regular meetings and meetings for conferring degrees.)

The Master should familiarize himself with ALL the provisions of the law. Want of knowledge of the law on the subjects referred to causes more trouble among the lodges than anything else.

OPENING AND CLOSING OF THE LODGE.

The hour of opening the lodge as specified in the by-laws (or as called if the communication is to be a special one), having arrived, the Worshipful Master will take his place in the East and proceed to open the lodge in accordance with the work of this Grand Jurisdiction.

Care must be taken that none are present but the members and brethren who are properly vouched for, followed with the precaution that the avenues are securely guarded, and the Tyler informed of his duty, and also the qualifications necessary for those who seek to pass.

The officers and members are then reminded by the Master of their duties in the lodge and to each other, and of his intention to proceed to business, a prayer is offered, and the lodge is declared open for the transaction of business.

It is proper here to remark that the Master who would have a successful administration should never fail to open the lodge at the time specified in the by-laws, for by first fulfilling the law himself, he can with more propriety demand its fulfillment at the hands of the other members.

OPENING PRAYERS.

Most holy and glorious Lord God, the giver of all good gifts and graces; Thou hast promised that, where two or three are gathered together in Thy name, Thou wilt be in the midst of them and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling, and to illuminate our minds that we may walk in the light of Thy countenance, and when the trials of our probationary state are over, be admitted into the Temple "not made with hands, eternal in the Heavens." Amen.

RESPONSE: So mote it be.

Or this:

May the favor of God, refreshing as the dew of Hermon, and as the dew that descended on the mountains of Zion, abide with and govern us in all our proceedings. Amen.

RESPONSE: So mote it be.

Or this:

May the blessing of Heaven rest upon this meeting, so happily begun. May it be conducted in order and closed in harmony. Amen.

RESPONSE: So mote it be.

Or this:

Direct us, O Lord, in all our doings, with Thy most gracious favor, and further us with Thy continual help; that in all our works, begun, continued, and ended in Thee, we may glorify Thy holy name, and finally, by Thy mercy, obtain everlasting life. Amen.

RESPONSE: So mote it be.

The following ancient charges at opening may be given:

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—*Psalm CXXXIII.*

Or this:

The ways of virtue are beautiful; knowledge is attained by degrees; wisdom dwells with contemplation, there we must seek her. Let us then, brethren, apply ourselves with becoming zeal to the practice of the excellent principles inculcated by our order. Let all private animosities, if any unhappily exist, give place to affection and brotherly love. Let us cultivate the great moral virtues laid down on our Masonic trestle-board, and improve in everything that is good, amiable, and useful. Uniting in this grand design, let us be happy ourselves and endeavor to promote the happiness of others. Let the benign genius of the mystic art preside over our councils, and under her sway let us act with the dignity becoming the moral character of our venerable institution.

CLOSING PRAYERS.

Our Father, accept our humble praises and hearty thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together, and continue to us Thy presence, protection, and blessing. Make us sensible of the renewed obligations we are under to love Thee supremely, and to be friendly to each other. May all our irregular passions be subdued, and may we daily increase in Faith, Hope, and Charity, but more especially in that Charity which is the bond of peace and the perfection of every virtue. May we so practice Thy precepts in the rigid observance of the tenets of Freemasonry that we may finally obtain Thy

promises, and find an entrance through the gates into the Temple and City of our God. Amen.

RESPONSE: So mote it be.

Or this:

O Lord, protect us all the days of this life, that when the shadows lengthen and the evening comes, and the busy day is hushed, and the fever of life is over, and our work is done, then in Thy mercy, grant us a safe lodging and a holy rest and peace at the last. Amen.

RESPONSE: So mote it be.

The Lord's Prayer may be offered, all uniting therein.

Our Father, who art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done on earth, As it is in heaven. Give us this day our daily bread, and forgive us our debts, As we forgive our debtors. And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Charge at closing:

Brethren, we are now about to quit this sacred retreat of friendship and virtue, to mix again with the world. Amidst its concerns and employments, forget not the duties which you have heard so frequently inculcated, and forcibly recommended in this lodge. Be diligent, prudent, temperate, discreet. Remember that at the altar of Freemasonry you have promised to befriend and relieve every brother who shall need your assistance; and to remind him of his faults, and aid in his reformation. Let it also be remembered that every human being has a claim on your kind offices. Do good unto all. Recommend it more especially "to the household of the faithful." Finally, brethren, be ye all of one mind; live in peace, and may the God of love and peace delight to dwell with and bless you.

INVOCATION AT CLOSING.

May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. Amen.

RESPONSE: So mote it be.

The Entered Apprentice.

The question of becoming a Mason is a matter for most serious consideration, and great care should be taken by the Master that the candidate fully understands the statements in the petition, and to ascertain definitely whether he has ever before applied for initiation to any lodge under any jurisdiction. If practicable, the candidate should examine the constitution of the Grand Lodge and the by-laws of the lodge before he presents his petition.

When the petition is presented, if it appears that the lodge has no jurisdiction over the candidate it should not be received, but be returned to him. If the lodge has jurisdiction, the petition should be referred to a committee. After its reference it cannot be withdrawn.

The first duty of the committee is to ascertain beyond question whether the lodge has jurisdiction. If they find that it has not, they should report that fact to the lodge. If the candidate does not reside within the jurisdiction of the lodge, or has not resided there the required time, or is physically disqualified, or has previously been rejected by another lodge, the lodge has not jurisdiction, unless the consent of the lodge that rejected him can be obtained, except as provided in Section 104.

If the committee find that the lodge has jurisdiction, they then inquire and report on the fitness of the candidate to be made a Mason, a duty to be performed with zealous care and prudence, "without fear, favor, or affection." And the character of their report, whether favorable or otherwise, as endorsed on the petition, should not be made a matter of record.

It is the duty of the Master to know that all of the requirements of the Grand Lodge law have been fully complied with. Ignorance of the law is no excuse for anyone.

The form of petition as prescribed by the Grand Lodge must be used.

The declaration to be assented to by a candidate in an adjoining apartment to the preparation room previous to initiation, to be propounded by the Senior Deacon:

Do you seriously declare, upon your honor, before these witnesses, that unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry?

Answer.

Do you seriously declare upon your honor, before these witnesses, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures?

Answer.

Do you seriously declare upon your honor, before these witnesses, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

Answer.

The above declarations are made and reported to the Master.

* * * * *

The preparation room must be in perfect order. All articles necessary must be in suitable and proper condition, neat and clean.

When the candidate for initiation shall have entered the preparation room the Master, Chaplain, or some other officer, may by direction of the Worshipful Master, repair thither and address him as follows:

Mr., somewhat of your motives in applying for admission into our ancient and honorable Fraternity we have learned from the declaration over your signature contained in your petition, but in order that you may not be misled as to the character or purpose of the ceremonies in which you are about to engage, the lodge addresses to you these preliminary words. Freemasonry is far removed from all that is trivial, selfish, or ungodly. Its structure is built upon the everlasting foundation of that God-given law, the Brotherhood of Man, in the family whose father is God. Our ancient and honorable Fraternity welcomes to its doors and admits to its privileges worthy men of all creeds and classes. But it insists that all men shall stand upon an exact equality, and receive its instruction in a spirit of due humility, emphasizing in demeanor, in conduct, in ceremony, and in language, the helpless groping nature of man at his birth and his need of reliance upon divine guidance through all the transactions

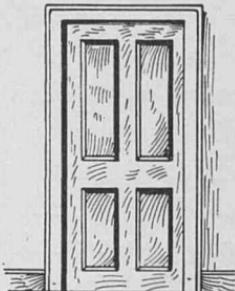
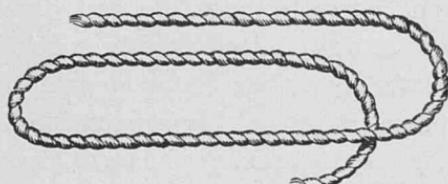
of life. You will here be taught to divest your mind and conscience of all the vices and superfluities of life, and the lodge into which you are now to be admitted expects you to divest yourself of all those worldly distinctions and equipments which are not in keeping with the humble, reverent, and childlike nature it is now your duty to assume, as all have done who have gone this way before you.

Or this:

Mr., as you have petitioned for admission into our ancient and honorable order, and have been accepted by a unanimous ballot, it becomes my duty to inform you that the institution of which you are about to become a member is by no means of a light and trifling character, but of high importance and sublimity. Even the ceremony of gaining admission within these walls is emblematical of that last great change, our transition from this world to the world to come. You are aware that whatever a man may have gained upon earth, of title, wealth, or honor can never serve him as a passport to Heaven; but previous to his gaining admission there, he must become poor and destitute, blind and naked, dependent upon the sovereign will of Him who rules the universe. He must divest himself of the rags of his own unrighteousness and be clothed in a garb furnished from on high. In order to impress these truths more firmly upon your mind, it is necessary to conform to all the rules and ceremonies which have been practiced by Masons of all ages. If you wish to conform to these rules, I will leave you in the hands of true and trusty friends, who will give you all necessary instruction. Are you willing to comply with these requirements?

Answer.

No trifling or frivolous remarks should be made to the candidate. Let dignity and solemnity be strictly observed.



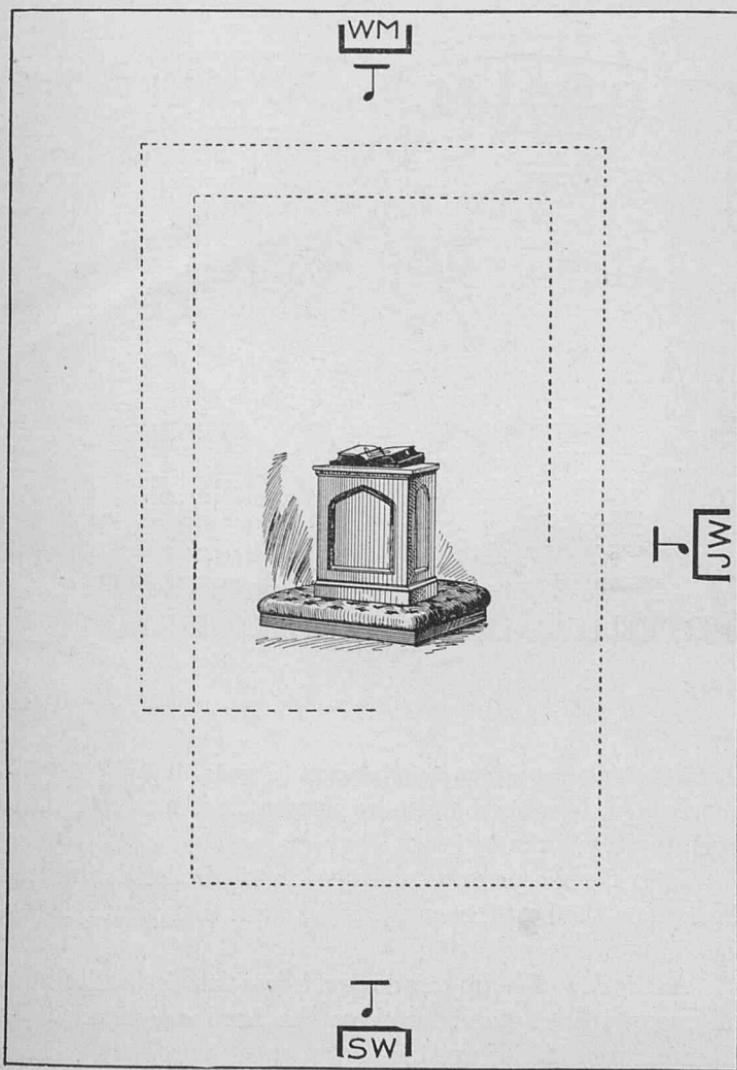
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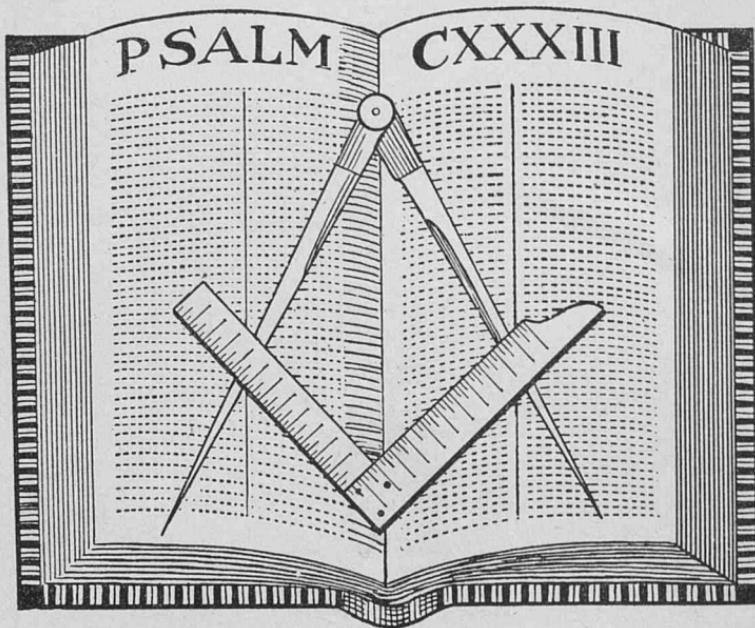
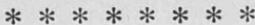
PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of Brotherly Love, Relief, and Truth, to the honor of Thy holy name. Amen.

RESPONSE: So mote it be.

* * * * *





The following passage of Scripture must be used: Psalm CXXXIII.
Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

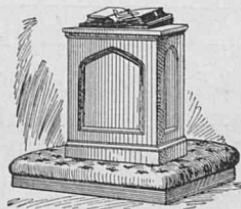
During the ceremony there may be soft music. Paraphrase of the above scriptural lesson may be used by lodges that introduce music into their ceremony:

(Air, "Auld Lang Syne".)

Behold how pleasant and how good
 For Brothers such as we,
 Of the Accepted Brotherhood,
 To dwell in Unity!
 'Tis like the oil on Aaron's head
 Which to his feet distills;
 Like Hermon's dew so richly shed
 On Zion's sacred hills.

For there the Lord of light and love,
 A blessing sent with power;
 O may we all this blessing prove,
 Even life for evermore!
 Round friendship's altar rising here,
 Our hands now plighted be
 To live in Love, with hearts sincere,
 In Peace and Unity.

* * * * *



The following passage of Scripture is here used: Genesis 1:1-3.

In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

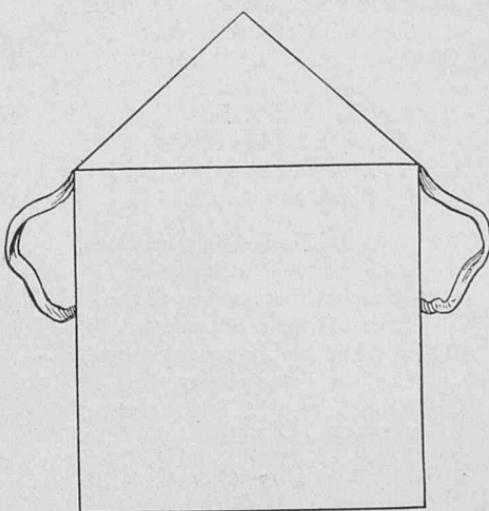
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THE THREE GREAT LIGHTS.

The Holy Bible is the rule and guide of faith, the Square, to square our actions; and the Compass to circumscribe our desires and keep us within due bounds with all mankind, but more especially with a brother Mason.

THE THREE LESSER LIGHTS
 are the Sun, Moon, and Master of the lodge.

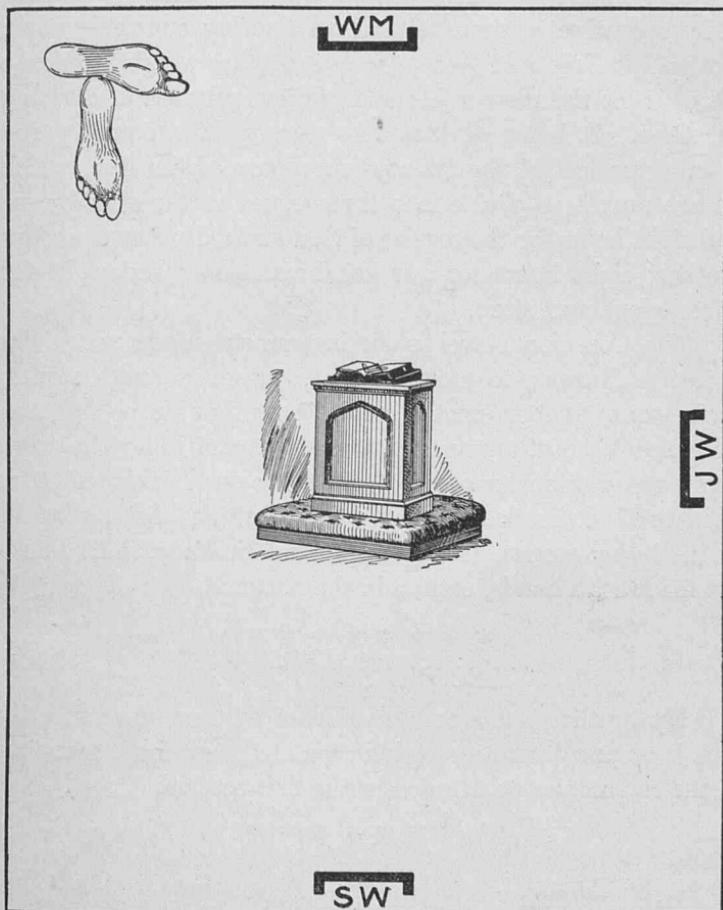
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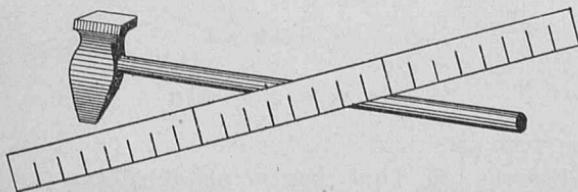
My brother, I now present you with the lambskin or white leather apron; it is an emblem of innocence, and the badge of a Mason; more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order that could be conferred upon you at this time or any future period, by king, prince, potentate, or any other person, except he be a Mason. I hope you will wear it with equal pleasure to yourself and honor to the Fraternity. (Let its pure and spotless surface be to you an ever present reminder of purity of life and rectitude of conduct, and a never ending incentive to nobler deeds, higher thoughts, and greater achievements. And when, at last, your weary feet shall have reached the end of their toilsome journey, and the working tools shall have dropped from your nerveless hand, may the record of your life and actions be as pure and spotless as the fair emblem which I have placed in your hands tonight, and when you stand before the Great White Throne, may it be your portion to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servant, enter thou into the joy of thy Lord.")*

*The part in parenthesis to be given at the discretion of the Master.

* * * * *



This section closes with an explanation of the working tools and implements of an Entered Apprentice, which are the Twenty-four Inch Gauge and the Common Gavel.



The Twenty-four Inch Gauge is an instrument made use of by operative Masons, to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we find eight hours for the service of God and a distressed worthy brother; eight hours for our usual vocations; and eight for refreshment and sleep.

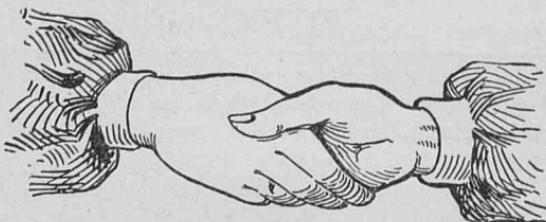
The Common Gavel is an instrument made use of by operative Masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life; thereby fitting us, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

* * * * *

SECOND SECTION.

My brother, the second section of the lecture of this degree is occupied with an explanation of the symbolic meaning of the ceremonies as detailed in the first section.

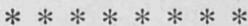
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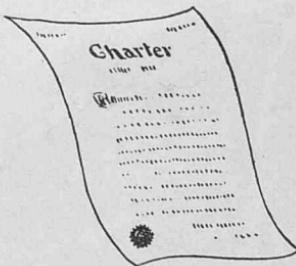
You were presented with the lambskin, or white leather apron, because the lamb has in all ages been deemed an

emblem of innocence. He, therefore, who wears the lamb-skin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.



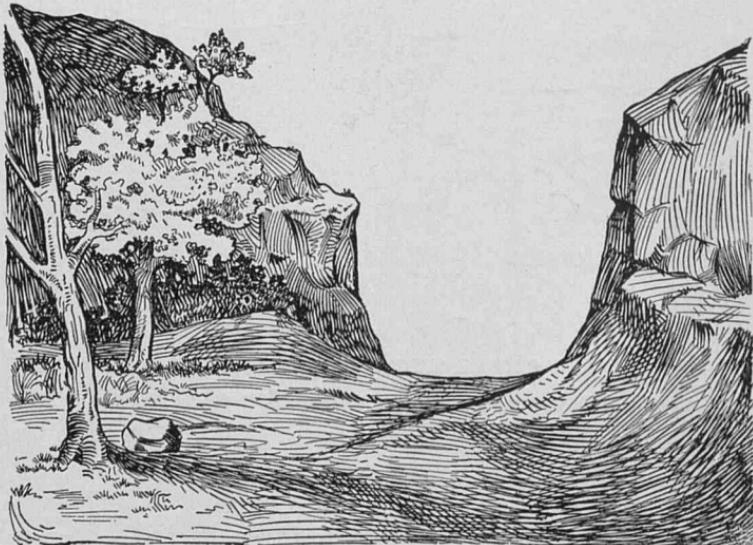
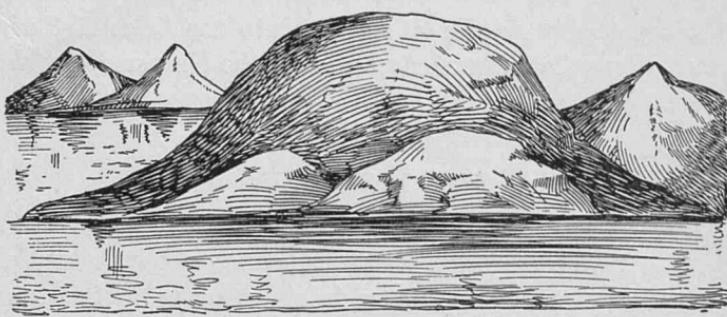
THIRD SECTION.

My brother, the third section of the lecture of this degree explains the nature and principles of our institution, and furnishes many interesting details relating to the form, supports, covering, furniture, ornaments, lights, and jewels of a lodge, how situated, and to whom dedicated.

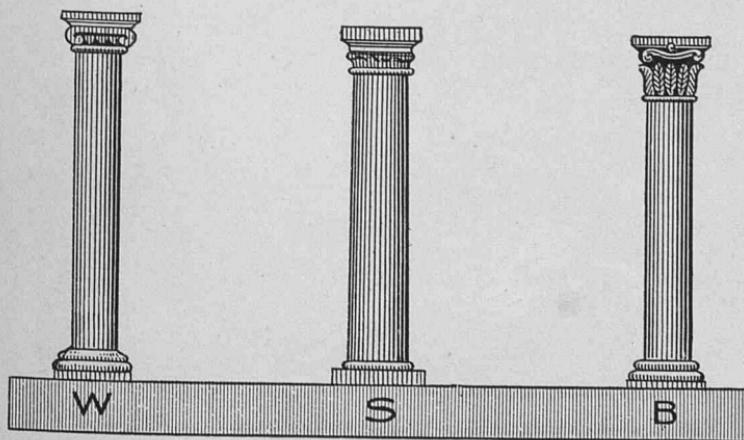
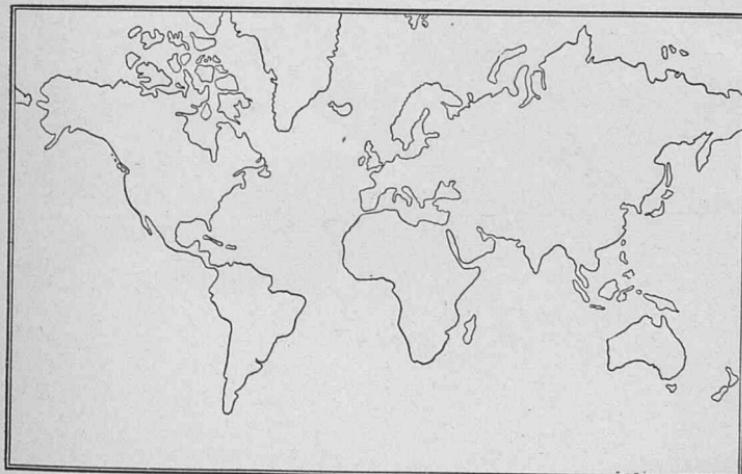


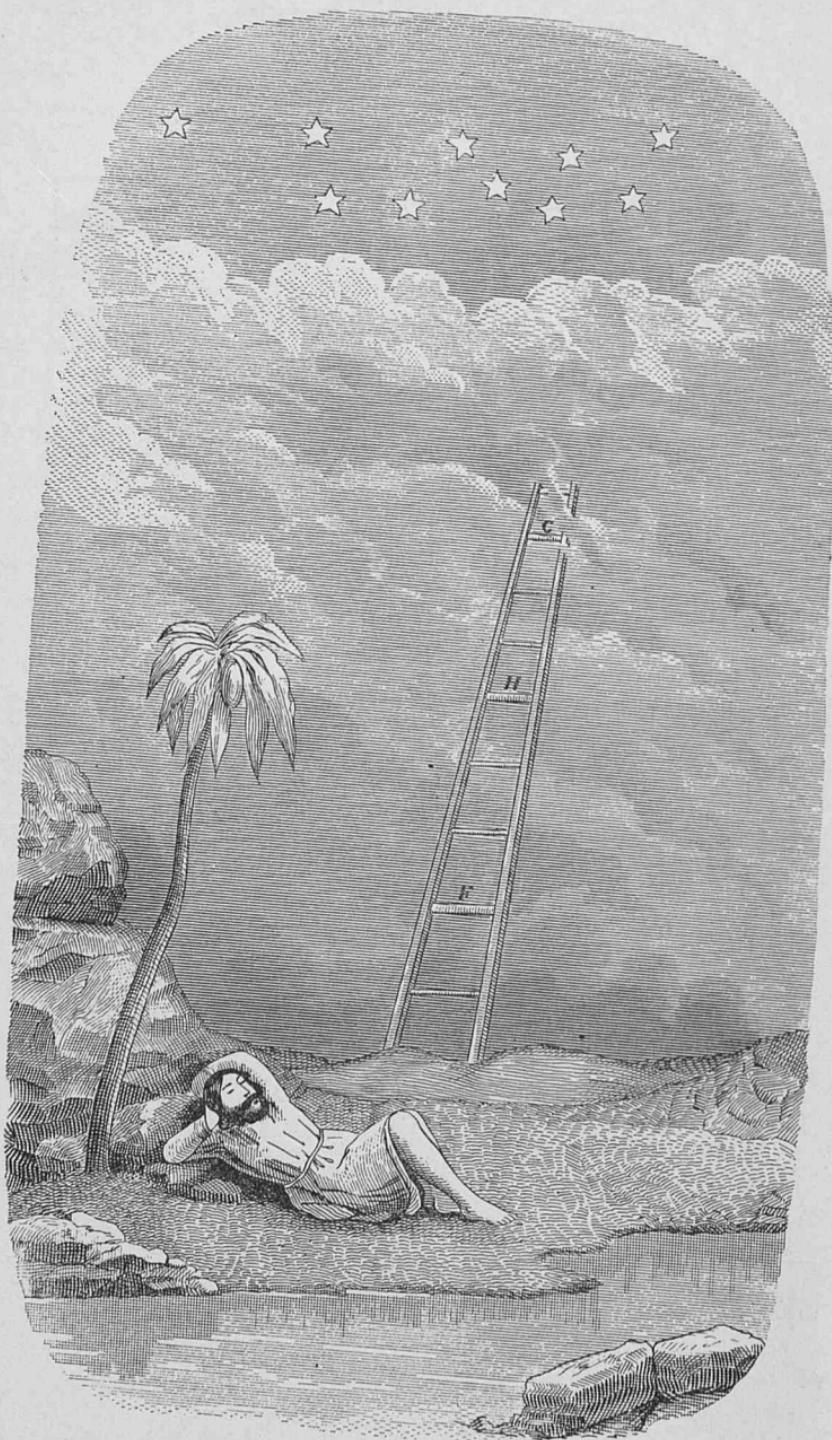
A lodge is a certain number of Masons, duly assembled, in a place representing the ground floor of King Solomon's Temple, with the Holy Bible, Square, and Compass, and Charter or Warrant empowering them to work.





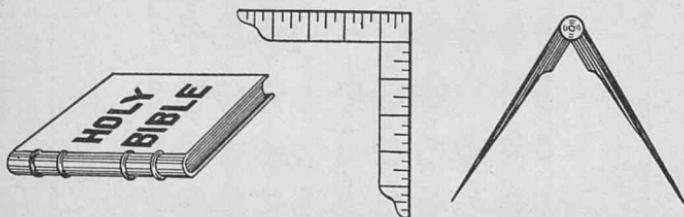
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The covering of a lodge is no less than the clouded canopy or starry decked heavens, where all good Masons hope at last to arrive, by the aid of that theological ladder which Jacob, in his vision, saw ascending from earth to heaven, the three principal rounds of which are denominated Faith, Hope, and Charity, which admonish us to have faith in God, hope of immortality, and charity to all mankind.

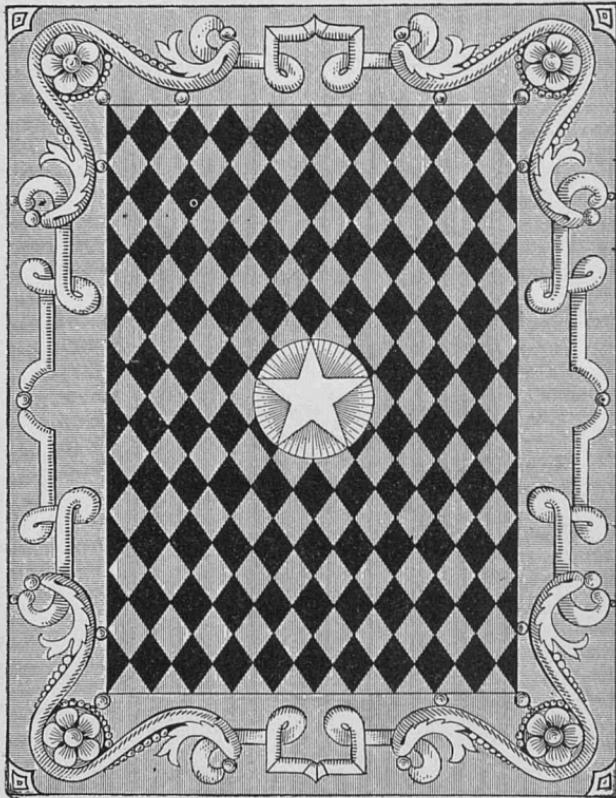
The greatest of these is charity; for our faith may be lost in sight, hope ends in fruition; but charity extends beyond the grave, through the boundless realms of eternity.



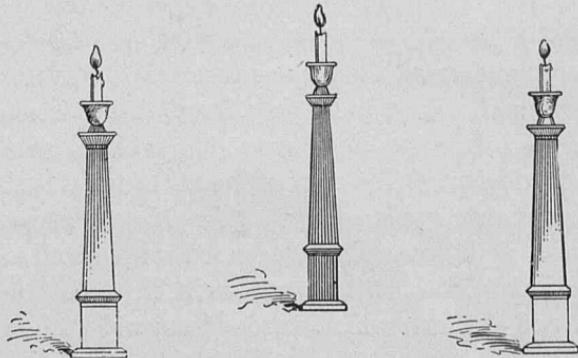
The furniture of a lodge is the Holy Bible, Square, and Compass. The Holy Bible is dedicated to God, the Square to the Master, and the Compass to the Craft. The Holy Bible is dedicated to God because it is the inestimable gift of God to man. * * * * *

The Square to the Master because it is the proper Masonic emblem of his office; and the Compass to the Craft, because by a due attention to its use they are taught to circumscribe their desires and keep their passions within due bounds.

The ornaments of a lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple, the Indented Tessel, that beautiful tesselated border or skirting which surrounded it. The Mosaic Pavement is emblematic of human life, checkered with good and evil. The beautiful border which surrounds it, those manifold blessings and comforts which surround us; and which we hope

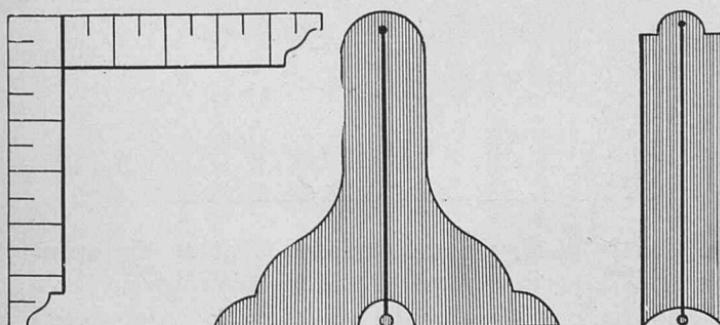


to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the Blazing Star in the center.



A lodge has three lights. They are situated in the East, West, and South. There is none in the North because of the situation of King Solomon's Temple, it being situated so far north of the ecliptic that the Sun or Moon at their meridian height, could dart no rays into the north part thereof. The North, therefore, we Masonically term a place of darkness.

A lodge has six jewels, three immovable and three movable. The immovable jewels are the Square, Level, and Plumb.

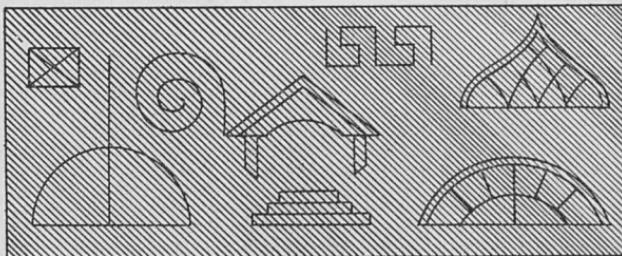
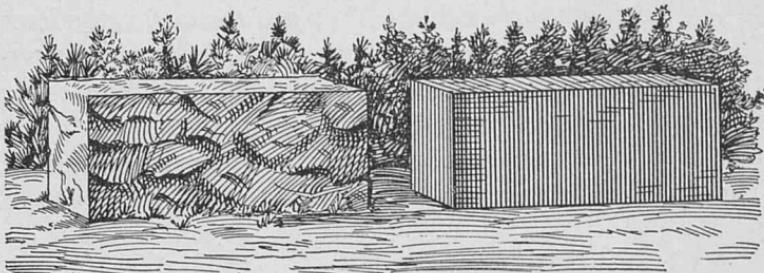


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The Square teaches morality, the Level equality, and the Plumb rectitude of life.

The Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle-board. The Rough Ashlar is a stone as taken from the quarry in its rude and natural state; the Perfect Ashlar is a stone made ready by the hands of the workman to be adjusted by the tools of the fellow craft; the Trestle-board is for the master workman to draw his designs upon.

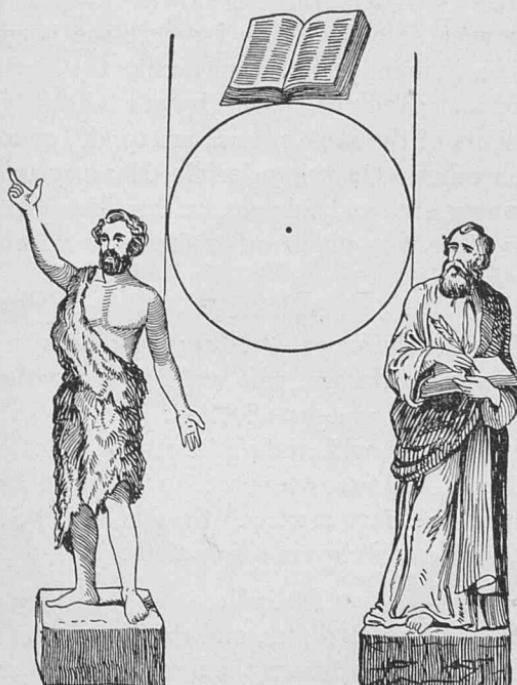
By the Rough Ashlar, we are reminded of our rude and imperfect state by nature; by the Perfect Ashlar, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavors, and the blessing of God; and by



the Trestle-board, we are reminded that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle-board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the great books of nature and revelation, which are our spiritual, moral, and Masonic trestle-board.

A lodge should be situated due east and west because that was the situation of King Solomon's Temple. * * * * *

In ancient times lodges were dedicated to Solomon, King of Israel, because he was our first Most Excellent Grand Master. Masons professing Christianity, dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were two eminent patrons of Masonry, and since their time there is represented in every regular and well governed lodge, a certain Point within a Circle; the Point representing an individual brother, the Circle representing the boundary line



of his duty to God and man, beyond which he is never to suffer his passions, prejudices, or interests to betray him on any occasion. This Circle is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist; who were perfect parallels in Christianity as well as Masonry; and upon the vertex rests the book of Holy Scriptures, which points out the whole duty of man. In going round this circle we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

The three great tenets of Masonic profession are Brotherly Love, Relief, and Truth.

BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships, and establish our connections.

TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain-dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

* * * * * * * * * * and allude to the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice, and are thus explained:

TEMPERANCE.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious or vicious

habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. *****

FORTITUDE.

Fortitude is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted, and which were emblematically represented upon his first admission into the lodge. * * * * *

PRUDENCE.

Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the lodge, but also when abroad in the world. It should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token, or word whereby the secrets of Masonry might be unlawfully obtained. * * * * *

JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. * * * * *

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CHARGE.

MY BROTHER:

As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order; ancient, as having existed from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men, in all ages, have been encouragers and promoters of the art, and have never deemed it derogatory to their dignity to level themselves with the Fraternity, extend their privileges, and patronize their assemblies. There are three great duties which, as a Mason, you are charged to inculcate—to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as the chief good. To your neighbor, in acting upon the square, and doing unto him as you wish he should do unto you. And to yourself, in avoiding all irregularity and intemperance, which may impair your faculties or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the state, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live. (My brother, I would that you could fully realize what it is to be without

NOTE.—The part in parenthesis, and "America", can be used at the discretion of the Master.

The lodge may also provide a flag on a standard, the same to be placed in the East, in front and to the right of the Master.

a family, without a home, and without a country. And if you ever are tempted to say a word, or to do a thing that should put a bar between you and your family, your home, and your country, pray God in His mercy to take you that instant home to His own heaven. Stick by your family, my brother; forget you have a self, while you do everything for them. Think of your home, my brother; write and send and talk about it. Let it be nearer and nearer to your thought the farther you have to travel from it; and rush back to it when you are free. And for your country, my brother, and for that flag—never dream a dream but of serving her as she bids you, though the service carry you through a thousand hells. No matter what happens to you, no matter who flatters you or who abuses you, never look at another flag, never let a night pass but you pray God to bless that flag. Remember, my brother, that behind all these men you have to do with, behind officers and government, and people even, there is the Country Herself, your Country, and that you belong to Her as you belong to your own mother. Stand by her, my brother, as you would stand by your mother!*) In your outward demeanor, be particularly careful to avoid censure or reproach. Let not interest, favor, or prejudice, bias your integrity, or influence you to be guilty of a dishonorable action.

Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it.

At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will be always as ready to give as you will be ready to receive, instruction.

*See Edward Everett Hale's "Man Without a Country."

Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him unless you are convinced he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

AMERICA.

My country, 'tis of thee,
Sweet land of Liberty,
 Of thee I sing.
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
 Let freedom ring!

My native country thee,
Land of the noble free,
 Thy name I love.
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
 Like that above.

Let music swell the breeze
And ring from all the trees,
 Sweet Freedom's song.
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break—
 The sound prolong.

Our fathers' God, to thee,
Author of Liberty,
 To thee we sing.
Long may our land be bright,
With Freedom's holy light,
Protect us by thy might
 Great God, our King.

The Fellow Craft.

Masonry is a progressive science, and is divided into different degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and in proportion to our capacity, we attain to a lesser or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations may appear unimportant; but the man of enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar and ingenious artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God and the good of man.

The Entered Apprentice degree is well calculated to enforce the duties of morality and imprint on the memory the noblest principles which can adorn the human mind. It is, therefore, the best introduction to the Fellow Craft degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge.

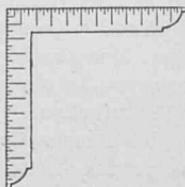
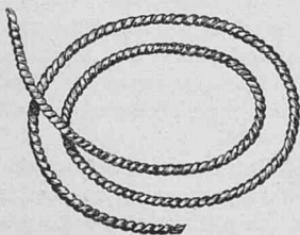
Here practice and theory join in qualifying the industrious Mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced Craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

No brother shall be passed to the Fellow Craft degree until he has complied with the Grand Lodge law as to proficiency, etc. (Sects. 115 and 116.)

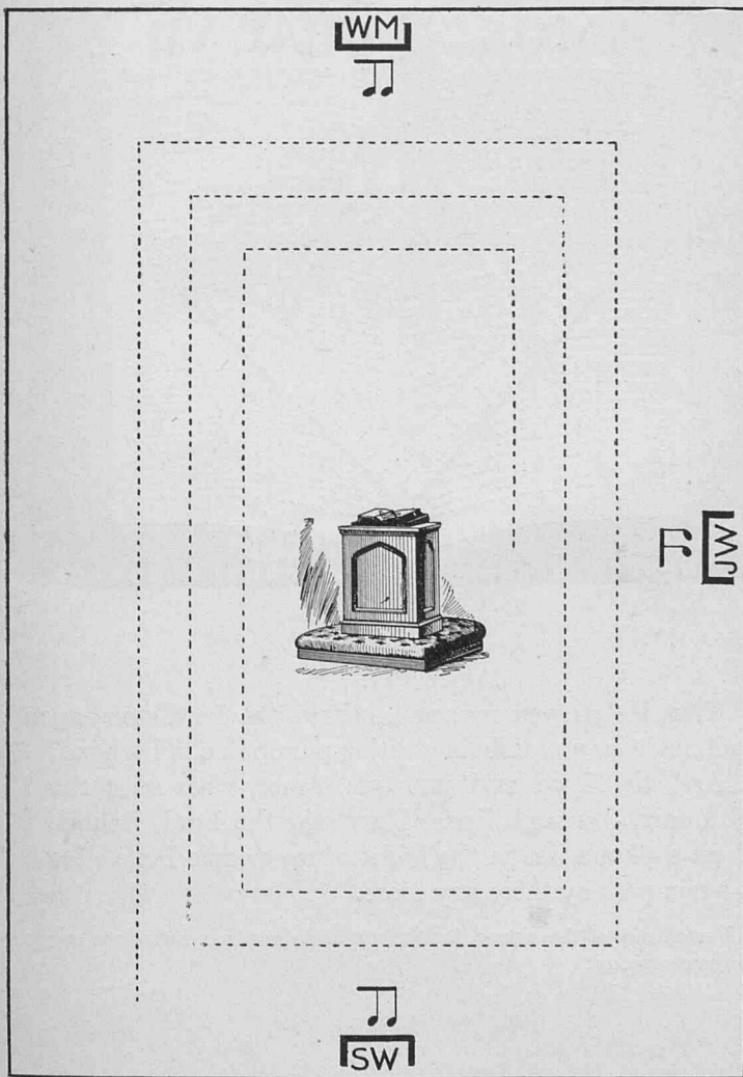
THE FIRST SECTION.

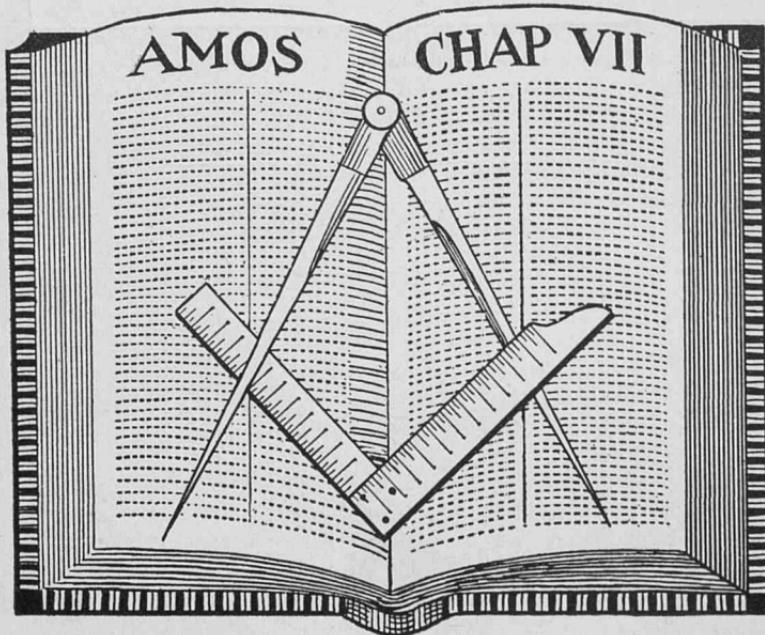
The first section of the Fellow Craft degree accurately elucidates the mode of introduction into that particular class; and instructs the dili-

gent Craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is intrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union well-informed brethren, are illustrated in this section, and an opportunity is given to make such advances in Masonry, as will always distinguish the abilities of those who have arrived at preferment. The knowledge of this section is absolutely necessary for all Craftsmen; and as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a lodge should be unacquainted with it.



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Amos VII. 7-8.

Thus He shewed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more.

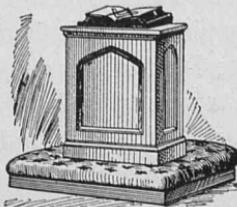
Paraphrase of the above, for the use of lodges that introduce music into the ceremony:

(Air, Missionary Hymn.)

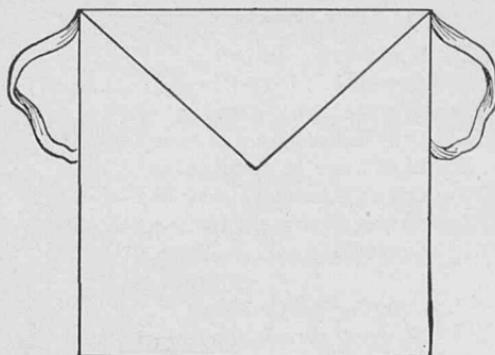
His laws inspire our being,
Our light is from His sun;
Beneath the Eye All-seeing,
Our Mason's work is done;
His Plumb line in uprightness
Our faithful guide shall be;
And in the Source of brightness
Our willing eyes shall see.

Thou, Father, art the Giver
To every earnest prayer—
O, be the Guide forever
To this, our Brother dear!
By law and precept holy,
By token, word, and sign,
Exalt Him, now so lowly,
Upon this grand design.

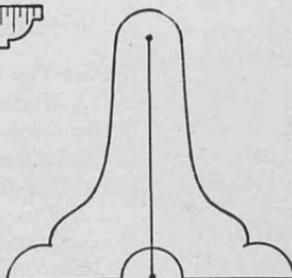
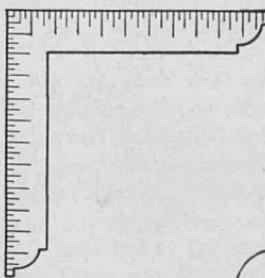
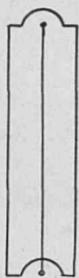
Within Thy Chamber name him
A Workman, wise and true!
While loving Crafts shall claim him
In bonds of friendship due;
Thus shall these walls extol Thee,
And future ages prove
What Masons joy to call Thee,
The God of Truth and Love.



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The Working Tools of the Fellow Craft are the Plumb, Square, and Level.

The Plumb is an instrument made use of by operative Masons to raise perpendiculars; the Square, to square their work; and the Level, to lay horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the plumb admonishes us to walk uprightly in our several stations, before God and man, squaring our actions by the square of virtue, and remembering that we are traveling upon the level of time to that "undiscovered country from whose bourne no traveler returns."

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THE SECOND SECTION.

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There are two kinds of Masonry,—Operative and Speculative.

OPERATIVE MASONRY.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

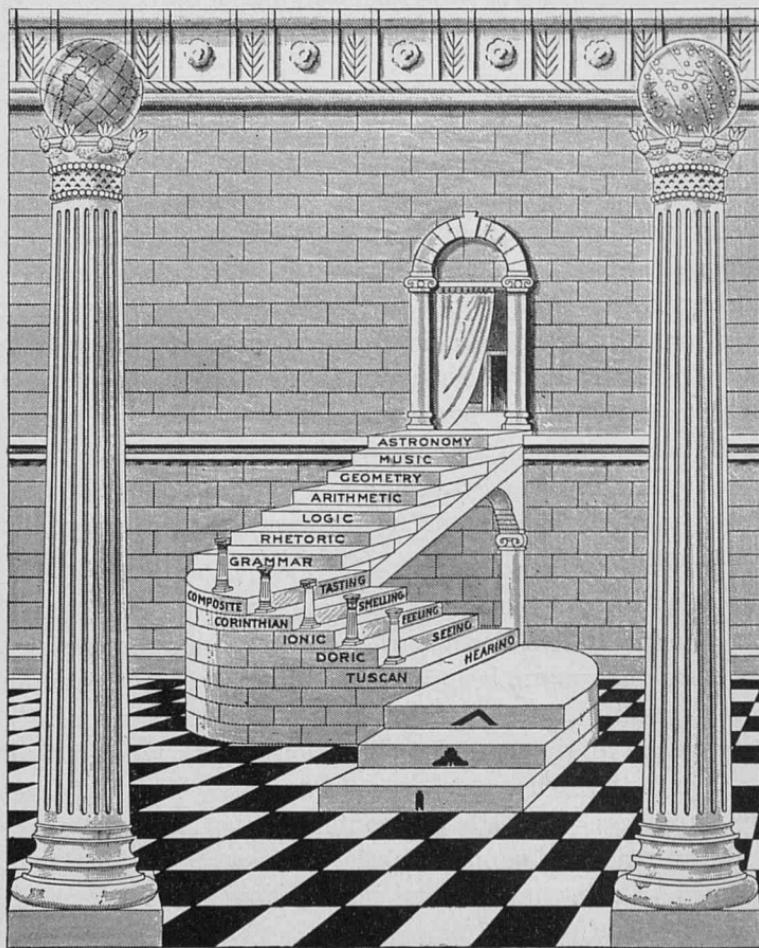
SPECULATIVE MASONRY.

By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion, as to lay us under obligation to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative Mason to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

* * * * *

In six days God created the heaven and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

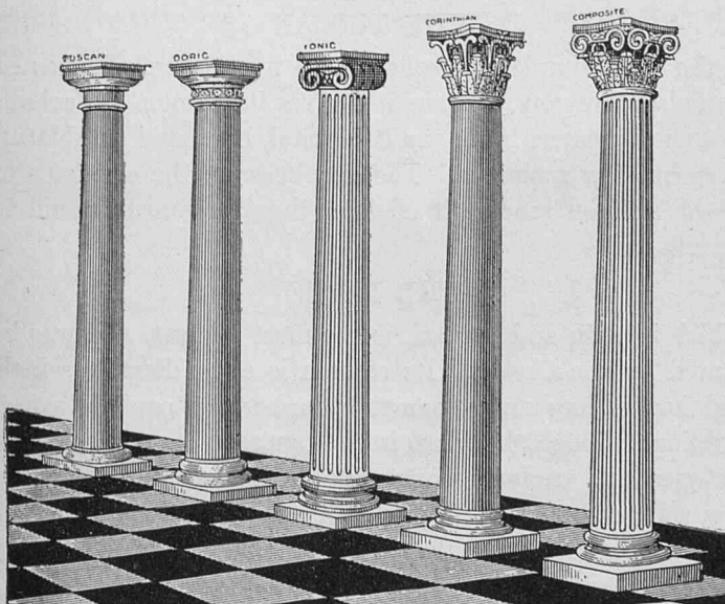
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The Globes are two artificial spherical bodies, on the convex surfaces of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

The sphere with the parts of the earth delineated on its surface, is called the Terrestrial Globe; and that with the constellations, and other heavenly bodies, the Celestial Globe.

The principal use of the Globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and His works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent upon them, by which society has been so much benefited.



ORDER IN ARCHITECTURE.

By Order in Architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

ITS ANTIQUITY.

From the first formation of society, Order in Architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across, to support a covering. The bands which connected those trees at top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: the Tuscan, Doric, Ionic, Corinthian, and Composite.

THE TUSCAN

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings, though the frieze is distinguished by triglyphs and metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference, in structures where strength and a noble simplicity are chiefly required.

The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric; for when it was constructed in its primitive and simple form, the name

of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high, its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions. This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance. Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure; the vase of the capital he made to represent the basket; the abacus, the tile; and the volutes, the bending leaves.

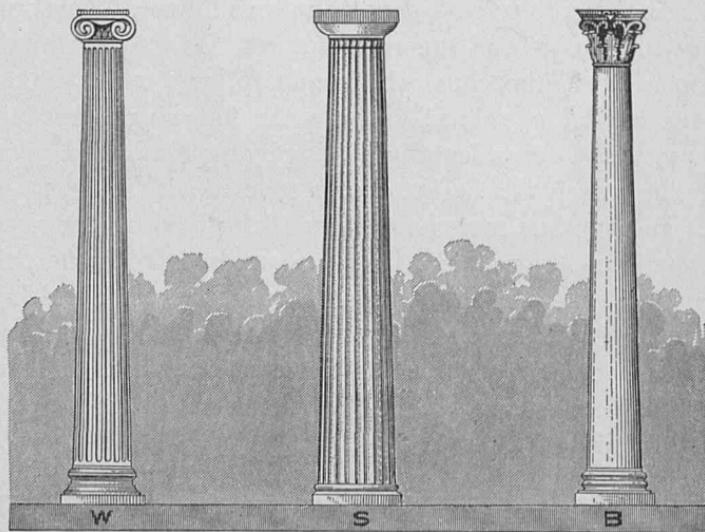
THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the

Corinthian, and the volutes of the Ionic. Its column has quarter-rounds, as the Tuscan and Doric orders; is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is generally found in buildings where strength, elegance, and beauty are displayed.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original Orders of Architecture revered by Masons are no more than three—the Doric, Ionic, and Corinthian, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, are we indebted for what is great, judicious, and distinct in architecture.



Of these five orders, the Ionic, Doric, and Corinthian, as the most ancient, are most esteemed by Masons. The Ionic, from the skill and ingenuity displayed in its construction, is emblematic of the column of Wisdom, which is situated in the east part of the lodge, and is represented by the Worshipful Master; the Doric, from the massive strength of its structure, is emblematic of the column of Strength, which is situated in the west part of the lodge, and is represented by the Senior Warden; and the Corinthian, from the exuberance of its ornaments, is emblematic of the column of Beauty, which is situated in the south part of the lodge, and is represented by the Junior Warden.

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THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this section, in which the five external senses of human nature particularly claim attention. These are Hearing, Seeing, Feeling, Smelling, and Tasting.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires, while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes, we are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of

Nature. By this sense, we find our way on the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more; by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense are the most astonishing part of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances evince the admirable contrivance of Nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of Nature's work.

FEELING

Is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected; and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceed human inquiry, and are peculiar mysteries, known only to Nature and to Nature's God, to whom we are all indebted for creation, preservation, and every blessing we enjoy.

Hearing, Seeing, and Feeling.

* * * * *

SEVEN LIBERAL ARTS AND SCIENCES.

The seven liberal arts and sciences, which are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy, are next illustrated in this section; it may not, therefore, be improper to insert here a short explanation of them.

GRAMMAR

Teaches the proper arrangement of words according to the idiom or dialect of any particular people; and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined. This science ought to be cultivated as the foundation, or groundwork, of our inquiries; particularly in the pursuit of those sublime principles which claim our attention as Masons.

ARITHMETIC

Teaches the powers and properties of numbers, which are effected by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered. The greater advancement we make in the mathematical sciences, the more capable we shall be of considering such things as are the ordinary objects of our conceptions, and be thereby led to a more comprehensive knowledge of our great Creator and the works of the creation.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid. A point is a dimensionless figure, or an indivisible part of space. A line is a point continued, and a figure of one capacity, namely, length. A superficies is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length, breadth, and thickness. By this science the architect is enabled to construct his plans and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it, also, the astronomer is enabled to make his observations, and to fix the durations of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of mathematics.

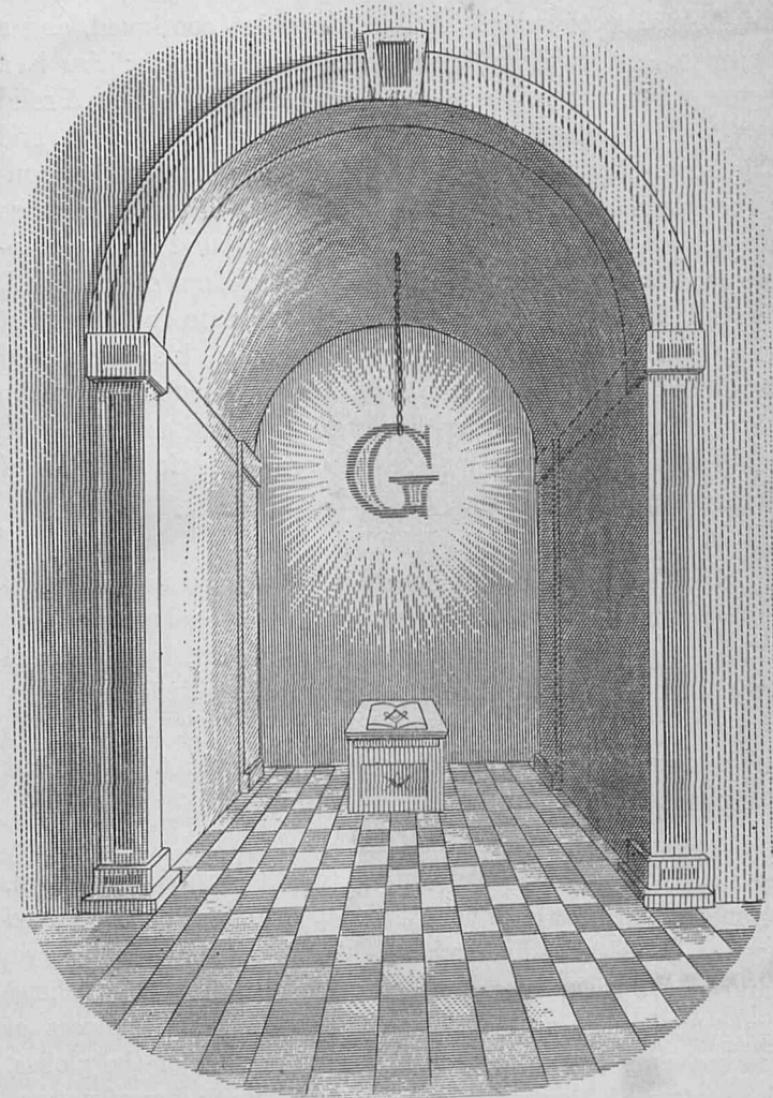
MUSIC

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave, and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY

Is that divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature.

While we are employed in the study of this science, we must perceive unparallelled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by His works.



* * * * *

OF THE MORAL ADVANTAGES OF GEOMETRY.

Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry, we may curiously trace Nature, through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring law of Nature.

A survey of Nature, and the observations of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and implements of architecture are selected by the Fraternity to imprint on the memory wise and serious

truths; and thus, through a succession of ages, are transmitted unimpaired the excellent tenets of our institution.



* * * * *

The letter G, wherever spoken of in Masonry as a symbol, is merely a modern substitute for the Hebrew letter yod, which was the initial of Jehovah, the tetragammaton, and therefore constantly used as a symbol of Deity.

CHARGE.

MY BROTHER:

Being passed to the degree of a Fellow Craft Mason, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties which, as a Mason, you are bound to discharge; or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offenses of your brethren; but, in the decision of every trespass against our rules, you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of Nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred; and in your new character it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a Fellow Craft Mason, and to these duties you are bound by the most sacred ties.

The Master Mason.

A Fellow Craft Mason, before he can be advanced to the degree of Master Mason, must be examined in open lodge, at a regular meeting, and show a thorough knowledge of at least the first section of the preceding degree, before the ballot is spread for advancement (Note also Sections 115 and 116, Law of Freemasonry). An interval of four weeks must intervene between the elections for advancement.

SYMBOLISM OF THE DEGREE.

If the first degree is intended as a representation of youth, and the second of manhood, the third, or Master Mason, is emblematic of old age, with its trials, its sufferings, and its final termination in death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the summons from our Father, to call him from the labors of earth to the eternal refreshment of Heaven. Hence, this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the sublime degree. As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering on the active duties of life; as a Fellow Craft, the Mason is directed to continue his investigations in the science of the institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as a Master Mason, the Mason is taught the last, the most important, and the most necessary of truths, that having been faithful to all his trusts, he is at last to die, and to receive the rewards of his fidelity.

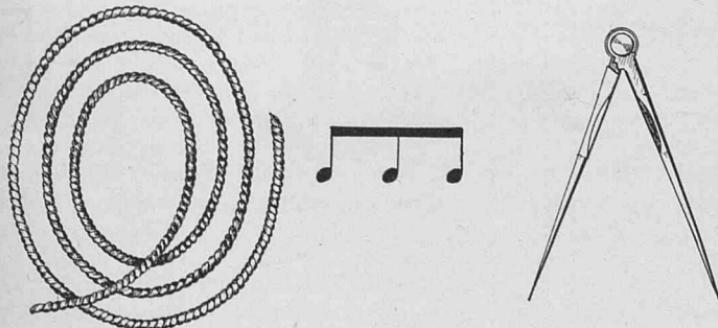
It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Master Masons degree. This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself, have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death

of sin and the sepulchre of polution. "The ceremonies and the lectures", as a distinguished writer has observed, "beautifully illustrate this all engrossing subject; and the conclusion we arrive at is, that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

This has very properly been called the sublime degree of a Master Mason, as well for the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul.

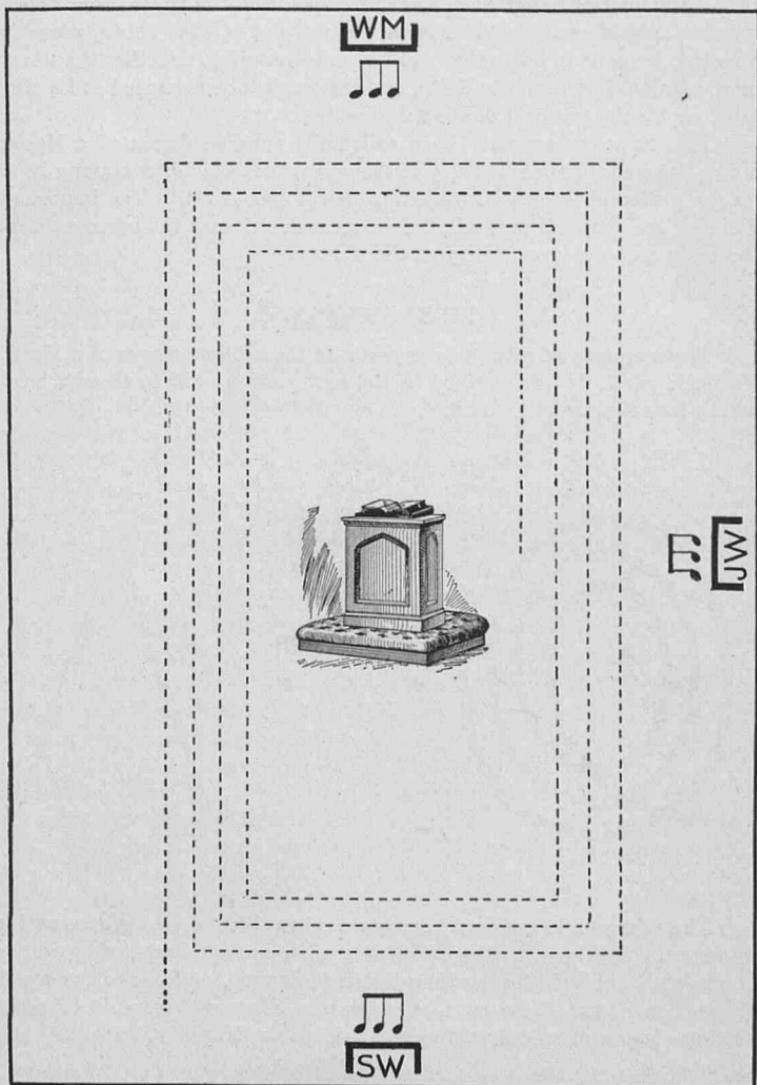
FIRST SECTION.

The ceremony of raising a candidate to the sublime degree of a Master Mason is particularly described in the first section, which, though brief, will be found essentially useful.

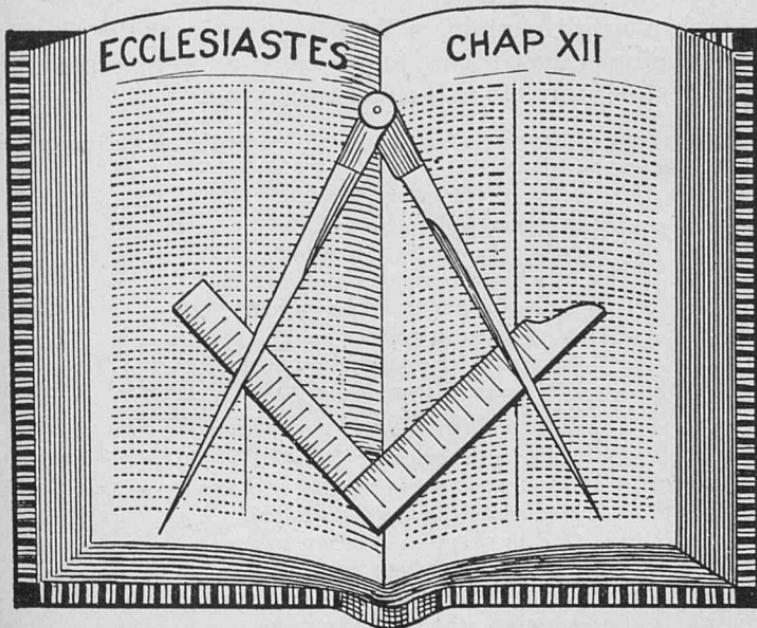


The Compass is peculiarly consecrated to this degree, because within its extreme points, when properly extended, are emblematically said to be enclosed the principal tenets of our profession, and hence the moral application of the Compass in the Master Masons degree is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love.





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Ecclesiastes XII. 1-7

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher

be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

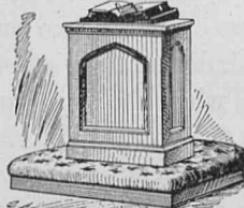
Paraphrase of the above for the use of lodges that introduce music into this ceremony:

(Air, "Bonny Doon".)

Let us remember in our youth,
Before the evil days draw nigh,
Our great Creator and His truth,
Ere memory fail, and pleasures fly;
Or sun, or moon, or planets' light
Grow dark, or clouds return in gloom;
Ere vital spark no more incite;
When strength shall bow, and years consume.

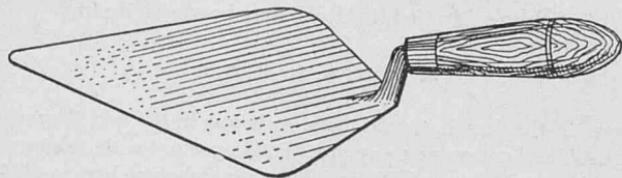
Let us in youth remember Him
Who formed our frame, and spirits gave,
Ere windows of the mind grow dim,
Or door of speech obstructed wave;
When voice of bird fresh terror wake,
And music's daughters charm no more,
Or fear to rise, with trembling shake,
Along the path we travel o'er.

In youth, to God let memory cling,
Before desire shall fall or wane,
Or, e'er be loosed life's silver string,
Or bowl at fountain rent in twain;
For man to his long home doth go,
And mourners group around his urn;
Our dust to dust again must flow,
And spirits unto God return.



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The working tools of a Master Mason are all the implements of Masonry indiscriminately, but more especially the Trowel.



The Trowel is an instrument made use of by operative Masons, to spread the cement which unites a building into one common mass; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of Brotherly Love and Affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather, emulation, of who best can work or best agree.

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SECOND SECTION.

The second section of the lecture recites the legend or historical tradition on which the degree is founded. A legend whose symbolic interpretation testifies our faith in the resurrection of the body and the immortality of the soul, while it exemplifies a rare instance of virtue, fortitude, and integrity.

The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modifications or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old and substituting new ones—the legend of the Temple Builder has ever been left untouched, to present itself in all the integrity of its ancient mythical form.

The idea of the legend was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that now conveyed in the Master Masons degree.

Viewed in this light, it is evident that it is not essential to the value of the symbolism that the legend should be proved to be historical. Whether considered as a truthful narrative of an event that actually transpired during the building of the Temple, or simply as a myth, embodying the utterances of a religious sentiment, the symbolic lesson of life and death and immortality is still contained in its teachings, and commands our earnest attention.

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"Nearer, My God, to Thee" may be sung if desired.

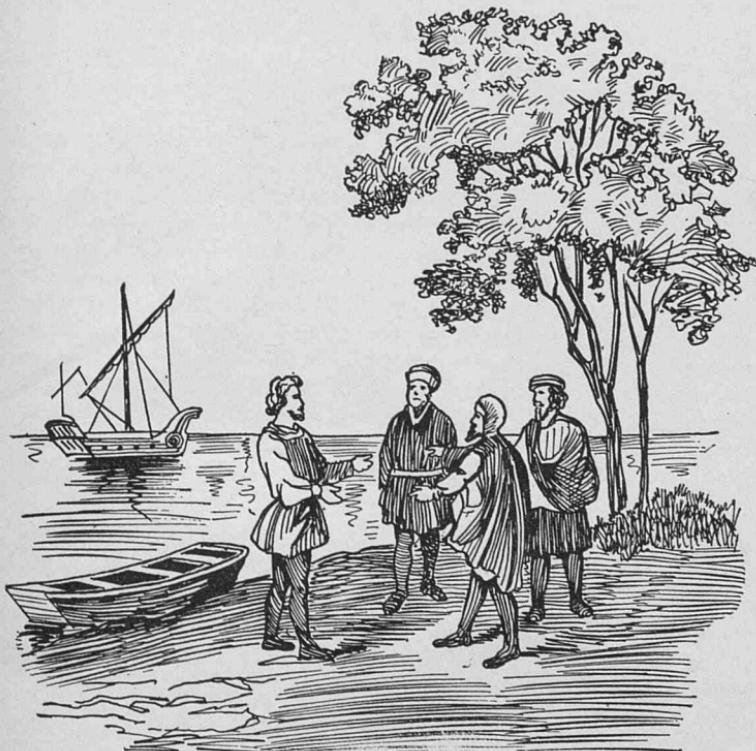
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Again is the lesson taught here, as it was in the first degree, that a Mason should not enter upon any great and important undertaking without first invoking the blessing of Deity. But the symbolism here is still further extended, and the candidate, representing one who is about to enter upon the pilgrimage of life, and all its dangers and temptations, first is supposed to lay down upon his Trestle-board the designs of labor, of honest ambition, or of virtuous pleasure upon which he is about to enter, and then to invoke the protection and blessing of God upon his future career. For the Temple Builder is, in the Masonic system, the symbol of humanity developed here and in the life to come; and as the Temple is the visible symbol of the world, its architect becomes the mythical symbol of man, the dweller and worker in the world, and his progress through the gates is the allegory of man's pilgrimage through youth, manhood, and old age, to the final triumph over death and the grave.

The number 12 was celebrated as a mystical number in the ancient systems, of which it has already been said that Masonry is a philosophical development. The number there referred to the twelve signs of the zodiac, and in those Masonic rites in which the Builder is made the symbol of the sun, the twelve Fellow Crafts refer to the twelve signs in which alone the sun is to be sought for. But in the York rite this symbolism is lost, because HIRAM there represents man, and not the sun. But the ancient number has still been preserved. PORTAL says the number twelve was a perfect and complete number. The number thirteen indicated the commencement of a new course of life, and hence it became the emblem of death. The number twelve has always been considered as a sacred number; witness the 12 great gods of the Greeks and Romans; the 12 altars of Janus, referring to the 12 months of the year, the 12 tribes of Israel, the 12 Apostles, and a hundred other instances that, if necessary, might be cited.

A SEAFARING MAN.

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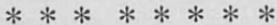


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A WAYFARING MAN.

Joppa, which the Hebrews called Japho, and is now known as Jaffa, was and is a seaport town and harbor on the coast of Palestine, about forty miles in "a westerly direction" (being about northwest) from Jerusalem. At the time of the building of the Temple it was the only seaport possessed by the Israelites, and was therefore the point through which all passage out of or into the country was effected.

The word means a traveler, one who passes over the road—derived from way or road, and the word fare, in its old meaning of, to pass or go over. Bailey defines a wayfaring man as "one who is accustomed to travel over the roads." It is with this meaning frequently found in Scripture, as in Judges xix. 17: "And when he had lifted up his eyes, he saw a wayfaring man in the street of the city". Such a man, having perhaps just landed at Joppa, and on his way to the interior, would be most likely to be met near that city, and would be best enabled to give any information wanted as to the condition of the shipping in the harbor, or in relation to any other matter connected with a passage.



The small hill near Mount Moriah can be clearly identified by the most convincing analogies as being no other than Mount Calvary. Thus Mount Calvary was a small hill; it was situated west from the Temple, and near Mount Moriah; it was on the direct road from Jerusalem to Joppa, and is thus the very spot where a weary brother, traveling on that road, would find it convenient to sit down to rest and refresh himself; it was outside of the gate of the Temple; and lastly, there are several caves, or clefts in the rocks, in the neighborhood, one of which, it will be remembered, was, subsequently to the time of this tradition, used as the sepulchre of our Lord. The Master Mason will readily perceive the peculiar character of the symbolism which this identification of the spot on which the great truth of the resurrection was unfolded in both systems—the Masonic and the Christian—must suggest.

The Sprig of Acacia is an important symbol in Freemasonry. It is an evergreen that grows in great abundance in the vicinity of Jerusalem. The tabernacle and its furniture, with the Ark of the Covenant, was made out of it, and it was consecrated, from among the other trees of the forest, to sacred purposes.

As a symbol, it received, among the ancients, three interpretations. 1. In consequence of its incorruptible and evergreen nature, it was readily adopted as a symbol of the immortality of the soul. 2. In allusion to the derivation of its name, among the Greeks, from a word which signifies freedom from sin, it was also adopted as a symbol of innocence. 3. Like all the other sacred plants, such as the myrtle, the mistletoe, and the lotus, which were used in the Ancient Mysteries, it became a symbol of initiation. The three interpretations combined teach us, by the use of this one symbol, that in the initiation of life and death, of which the initiation in the third degree is simply emblematic, innocence must for a time lie in the grave—at length, however, to be called by the Grand Master of all things to immortality.

CLEFTS IN THE ROCKS.

The vicinity of Jerusalem is exceedingly rocky and mountainous. These rocks abound in clefts or caves, which were sometimes used by the inhabitants as places of sepulture, sometimes as places of refuge in time of war, and sometimes as lurking places for robbers, or for persons guilty of crime and fleeing from justice.

SOLEMN strikes the fun'ral chime— Notes of
our de part ing time, As we jour ney
here be o low Thro' a pil gri mage of woe.

DIRGE.

Solemn strikes the funeral chime—
Notes of our departing time,
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For Mortality is here!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring—
Seraphs of celestial wing,
To our funeral altar come,
Waft this friend and brother home.

Lord of all! below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

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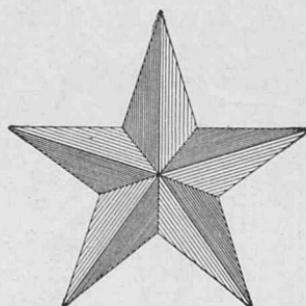
PRAYER.

Thou, O God! knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman, is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not up, till the heavens shall be no more. Yet, O Lord! have compassion on the children

of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

RESPONSE: So mote it be.

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The five-pointed star has been adopted, in very recent times, as a Masonic symbol. Differing, as it does, entirely from the Blazing Star, which in the first degree refers to Divine Providence, it is consecrated, in the Master Masons degree, as a symbol of the Five Points of Fellowship.

The Mosaic law which related to defilement by dead bodies, rendered it necessary that none should be buried near sacred places, nor even within the limits of cities, except in the case of kings and very distinguished men. The strictness of the religious code against pollution would, however, forbid that even these should be interred in the neighborhood of a temple or sanctuary.

First Section of the Lecture.

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Second Section of the Lecture.

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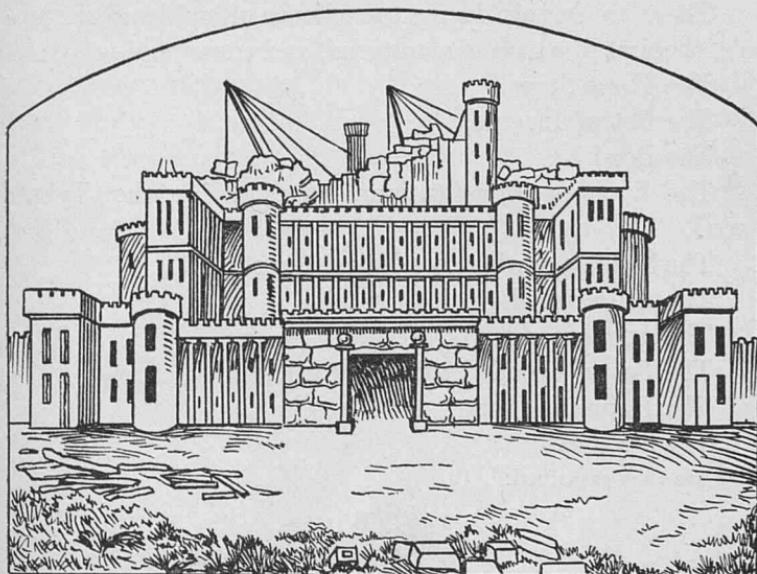


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As far back as the era of Abraham, sepulchral monuments are mentioned. When Rachel died, we are told that Jacob "set a pillar upon her grave". The ancient Arabians erected a heap of stones over the dead; but as among the Hebrews such a heap was an indication that the body beneath had been stoned to death, the latter nation, therefore, confined their monuments to a single stone, which was usually hewn and ornamented with inscriptions.

THE THIRD SECTION OF THE LECTURE.

The third and last section furnishes many details in relation to the building of the Temple and concludes with an explanation of the hieroglyphical emblems of the degree.



The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labor; and from sacred history it appears, that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house, while it was building.

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This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters, all hewn from the finest Parian marble.

There were employed in its building three Grand Masters; three thousand and three hundred Masters, or overseers of the work; eighty thousand Fellow Crafts; and seventy thousand Entered Apprentices or bearers of burdens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion were suffered to interrupt that universal peace and tranquility which pervaded the world at this important period.

There are in this degree two classes of emblems or symbols, the first of which is monitorial, and consists of—

The Three Steps,
The Pot of Incense,
The Bee-hive,
The Book of Constitutions, guarded by the Tyler's
Sword,
The Sword pointing to a Naked Heart,
The All-seeing Eye,
The Anchor and Ark,
The Forty-seventh Problem of Euclid,
The Hour-glass, and
The Scythe.

They are thus explained:



THE THREE STEPS

Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life, namely, Youth,

Manhood, and Age. In Youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in Manhood, as Fellow Crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in Age, as Master Masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

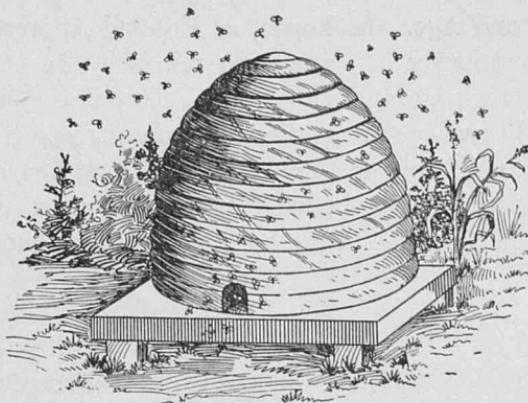


THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when



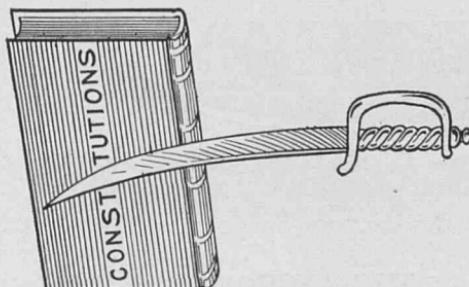
it is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or of sheltering himself from the inclemencies of the weather.

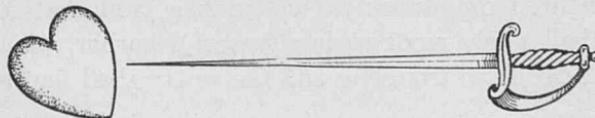
It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a drone in the hive of Nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before

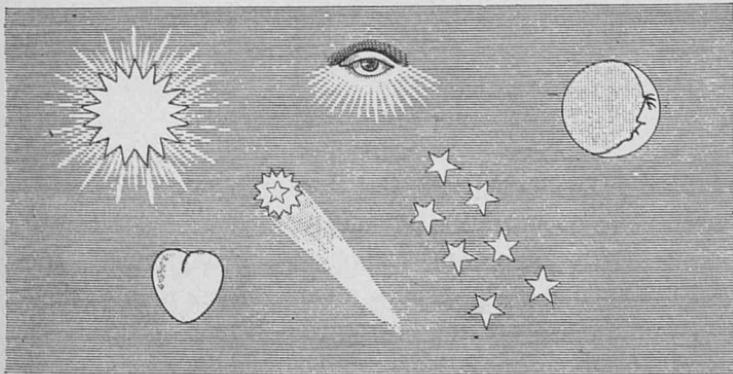


the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, silence and circumspection.

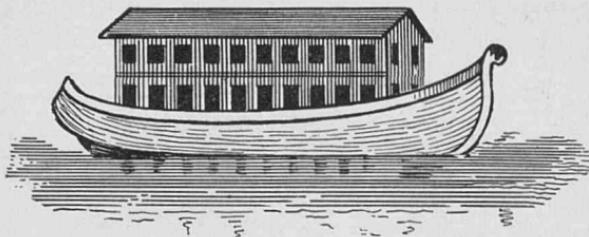


THE SWORD POINTING TO A NAKED HEART

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of men, yet that

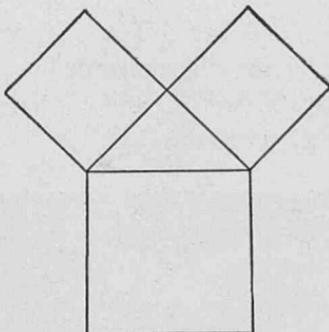


ALL-SEEING EYE, whom the SUN, MOON, and STARS obey, and under whose watchful care even Comets perform their stupendous revolutions, pervades the inmost recesses of the human HEART, and will reward us according to our merits.



THE ANCHOR AND ARK

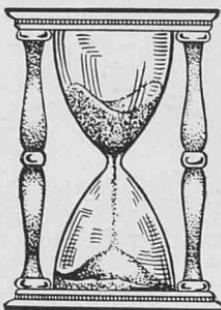
Are emblems of a well-grounded hope and a well spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbor, where the wicked cease from troubling and the weary shall find rest.



THE FORTY-SEVENTH PROBLEM OF EUCLID.

This was an invention of our ancient friend and brother, the Great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in Geometry or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, when, in the joy of his heart, he exclaimed, "Eureka," in the Grecian language signifying "I have found it;" and upon the

discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.*



THE HOUR-GLASS

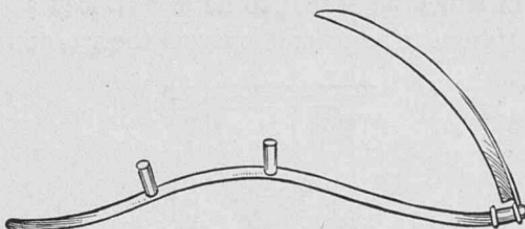
Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine; how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man! Today he puts forth the tender leaves of hope; tomorrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot; and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life and launches us into eternity. Behold! what havoc the scythe of time makes among the human race! If by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet,

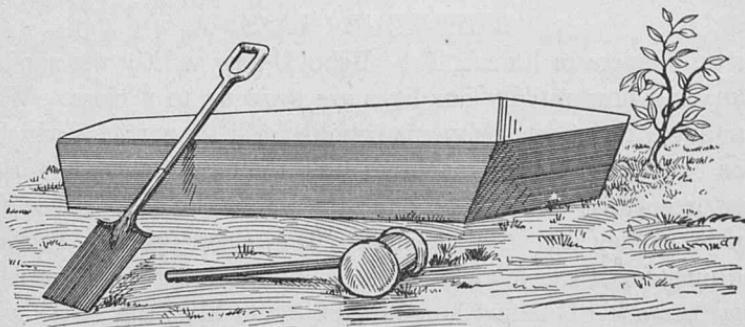
*This problem is thus enunciated by Euclid: "In any right-angled triangle, the square which is described upon the side subtending the right angle is equal to the square described upon the sides which contain the right angle." Euclid, Book I, Prob. 47.

The discovery of the proof of this proposition is attributed to Pythagoras (550 B. C.), and the proposition is usually called the Pythagorean Proposition.



withal, we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

The second class of emblems are not monitorial.



* * * * *



CHARGE.

MY BROTHER:

Your zeal for the institution of Masonry, the progress you have made in our mysteries, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem. You are now bound by duty, honor, and gratitude to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a Master Mason, you are authorized

to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the Fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate, and by the regularity of your own behavior afford the best example for the conduct of others less informed. The ancient landmarks of the order, intrusted to your care, you are carefully to preserve; and never suffer them to be infringed upon or countenance a deviation from the established usages and customs of the Fraternity.

Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you have this evening represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

MASTER: My brother, in compliance with the law of Freemasonry in this Grand Jurisdiction, you will be conducted to the Secretary's desk, and sign the by-laws of this lodge. You will sign with one given name in full.

(After which)

Brother Senior Deacon, you will conduct the brother to a seat.

Masonic Calendar.

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it *Anno Lucis* (A.:L.:) "in the year of light."

A.:A.:S.:RITE, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi* (A.:M.:) "in the year of the world."

ROYAL ARCH MASONS date from the year the second temple was commenced by Zerubbabel, *Anno Inventionis* (A.:I.:) "in the year of the discovery."

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, *Anno Depositionis* (A.:Dep.:) "in the year of the deposit."

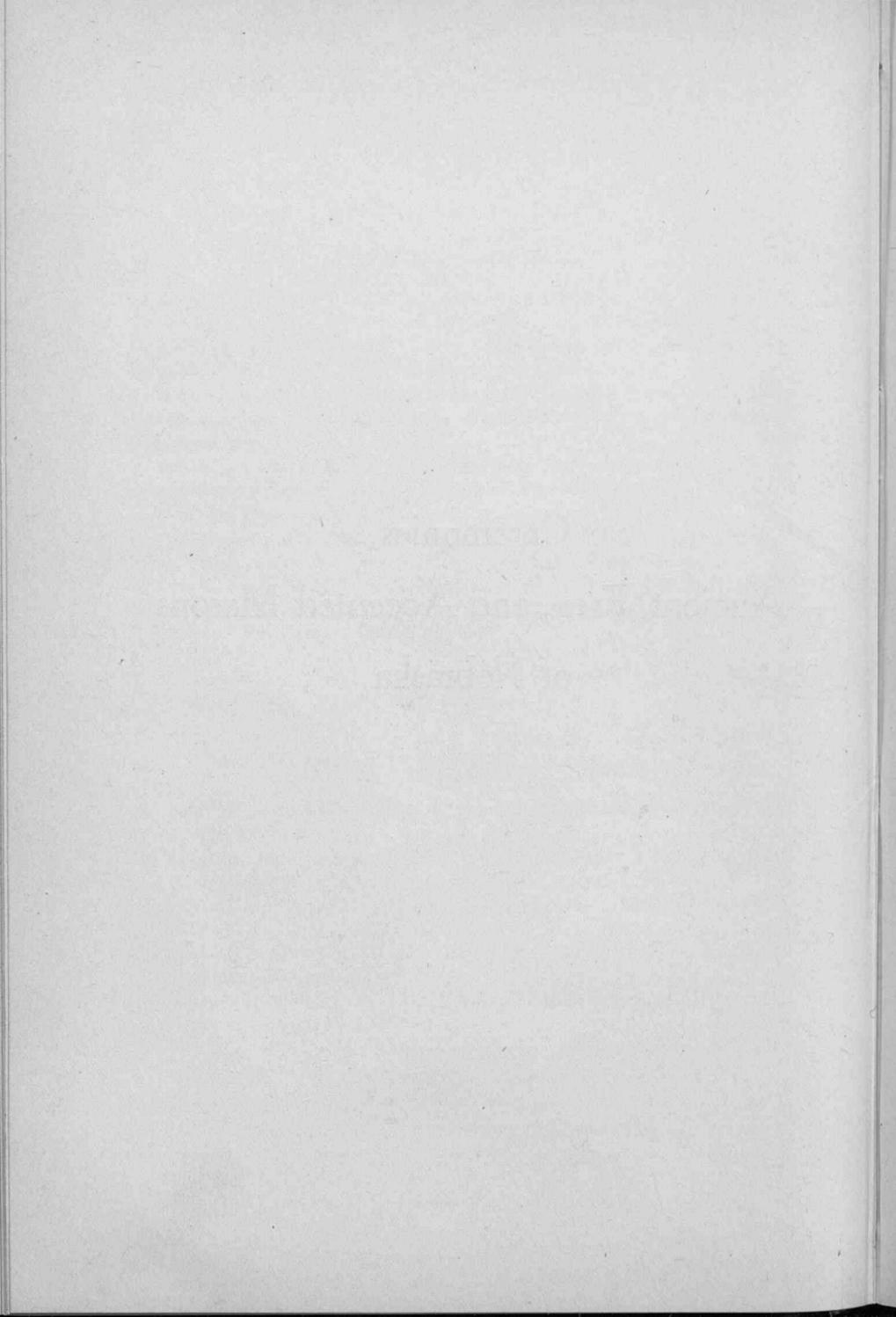
KNIGHTS TEMPLAR commence their era with the organization of their Order, *Anno Ordinis* (A.:O.:) "in the year of the Order."

ORDER OF HIGH PRIESTHOOD dates from the year of the Blessing of Abraham by the High Priest Melchizedek, *Anno Benefacto* (A.:Beo.:) "in the year of the Blessing."

Rules For Masonic Dates.

1. ANCIENT CRAFT—Add 4000 years to the common era. Thus, 1909 and 4000—5909.
2. A.:A.:S.:RITE—Add 3760 to the common era. Thus, 1909 and 3760—5669. After September add another year.
3. ROYAL ARCH—Add 530 to the common era. Thus, 1909 and 530—2439.
4. ROYAL AND SELECT MASTERS—Add 1000 to the common era. Thus, 1909 and 1000—2909.
5. KNIGHTS TEMPLAR—From the Christian era take 1118. Thus, 1118 from 1909—791.
6. ORDER OF HIGH PRIESTHOOD—To the Christian era add 1913, the year of the Blessing, B. C. Thus, 1909 and 1913—3822.

Ceremonies,
Ancient, Free, and Accepted Masons
of Nebraska



Form for Lodge Minutes.

Masonic Hall,

Nebraska, ----- 19 -----

Lodge No.-----, A.F. & A.M., met at Masonic Hall at ----- P. M. in regular communication. The lodge was opened in form as Master Masons with prayer. There were present:

| | | | |
|-----------|------------|------|------------|
| Wor. Bro. | Master | Bro. | Secretary |
| " | Sr. Warden | " | Sr. Deacon |
| " | Jr. Warden | " | Jr. Deacon |
| " | Treasurer | " | Tyler |

If any serve temporarily, say John Smith as (giving the station). And Wor. Bros. (Here list all actual Past Masters.) And Bros. (Here list all members of the lodge.) And visiting brethren. (Here list names of visitors, and names, numbers, and locations of lodges.)

READING OF THE MINUTES.

The minutes of the last regular and all intervening communications were read, approved, and signed by the Worshipful Master.

REPORT OF COMMITTEE ON PETITIONS.

The committee to which was referred the petition of ----- for the mysteries of Freemasonry (or for affiliation) reported thereon, and on motion the report was received, the committee discharged, and a ballot ordered.

BALLOTING.

The ballot was spread on the petition of -----, and he was declared duly -----.

After this should follow the regular order of business of the lodge as shown by the by-laws. If the Worshipful Master changes the order of business, you should note each transaction as it occurs. Note under the headings about like this:

PETITIONS.

A petition for the mysteries of Freemasonry from ----- in the form prescribed by the Grand Lodge, recommended by Brothers (name them) accompanied by the fee of \$ -----, was read, and on motion was received and referred to a committee consisting of Brothers (name them). Mr. ----- was born (give date) at (give place). He resides at (give place), and by occupation is (give it*).

A petition for affiliation from Brother _____ in the usual form, accompanied by a demit from _____ Lodge No. _____, located at _____, state of _____ dated _____ 19_____, was read, and on motion was received and referred to Brothers (name them). Brother _____ was born on _____, at _____, and resides at _____, and by occupation is a *_____.

*In giving the occupation of petitioners, both in the petition, and where the same appears on the record, it should be fully described. If a clerk, state the kind of a clerk; if a salesman, what he sells, etc. Some business that is not considered reputable might be disguised under a general term.

BILLS.

The following bills were received, and on motion were referred to the Finance Committee. (List all bills, and show who from and what for.)

CALLING FROM LABOR TO REFRESHMENT.

By order of the Worshipful Master, the lodge was called from labor to refreshment at _____ o'clock P. M., until the sound of the gavel in the East.

CALLING FROM REFRESHMENT TO LABOR.

(After formally congregating, purging, and tiling.)

By order of the Worshipful Master, the lodge was called from refreshment to labor at _____ o'clock P. M. as Master Masons.

REPORT OF THE COMMITTEE ON FINANCE.

The Finance Committee reported favorably on the following bills; on motion the report was adopted and warrants were ordered drawn on the Treasurer for the several amounts: (Bills should follow).

WORK.

Brother _____, having passed a satisfactory examination in (name the degree), a ballot was ordered. The ballot was spread, and Brother _____ was declared duly elected to receive the (name degree).

Brother _____ being present, was examined as to his proficiency in the Master Masons degree, in compliance with Section 66 of the law.

The Worshipful Master called a special communication of the lodge for (name date) for the purpose of conferring the (name degree) upon Brother _____ who had been duly elected to receive the same.

When the business is transacted the record should read: No further business appearing, the lodge was closed at (name hour) P. M., in form with prayer, peace and harmony prevailing.

(Signed) _____

Attest:

Master.

Secretary.

STATEMENT OF SECRETARY.

Enter here all moneys received since the last communication, showing date, who from, and what for, (if for lodge dues show the date to which they are paid,) about as follows:

| | |
|---|----------|
| Balance on hand as per last statement | \$375.00 |
| Received from | 3.00 |
| " " | 2.00 |
| " " | 7.00 |
| " " | 10.00 |

| | |
|------------|----------|
| Total..... | \$397.00 |
|------------|----------|

| | |
|---------------------------|--------|
| Paid John Smith for | \$7.00 |
| | 13.00 |

| | |
|--|---------|
| (Enter all orders, showing to whom paid and what for.) | 15.00 |
| | 2.00 |
| | \$37.00 |

| | |
|---|----------|
| Balance in hands of Treasurer this date.... | \$360.00 |
|---|----------|

Received of _____, Secretary, twenty-two dollars for items entered above.

Treasurer.

(Treasurer should receipt on the record for funds received.)

After the lodge is opened in regular communication, the following order of business, subject to the will and pleasure of the Master, may be followed unless you have an order of business in your by-laws:

- 1st. Reading, correcting, approving, and signing by the Master, the record of the last regular and all subsequent communications.
- 2d. Reports of Committees on Petitions.
- 3d. Balloting on Petitions.
- 4th. Reports of Committees other than finance.
- 5th. Report of Committee on Finance.
- 6th. Unfinished business.
- 7th. Correspondence, bills, and accounts.
- 8th. Receiving and referring petitions.
- 9th. Miscellaneous business and good of the Fraternity.

FORM FOR MINUTES OF SPECIAL COMMUNICATIONS.

Masonic Hall,

----- Nebraska, ----- 19-----
----- Lodge No. -----, A.: F.: & A.: M.:, met at Masonic Hall at ----- P. M., in called communication.

The lodge was opened in form as Entered Apprentice Masons (Fellow Craft Masons) (Master Masons) with prayer. There were present:

| | | | |
|---------------|------------|----------|------------|
| Wor. Bro----- | Master | Bro----- | Secretary |
| " ----- | Sr. Warden | " ----- | Sr. Deacon |
| " ----- | Jr. Warden | " ----- | Jr. Deacon |
| " ----- | Treasurer | " ----- | Tyler |

If any serve temporarily say John Smith as (giving the station).
 And Wor. Bros. (Here list all actual Past Masters.)
 And Bros. (Here list all members of the lodge.)
 And visiting brethren. (Here list names of visitors, and names, numbers, and locations of lodges.)

The Worshipful Master announced that the special communication was called for the purpose (Note here what the communication was called for, if for work use the following form) of conferring the -----degree on -----, who having been duly elected to receive the same and being in waiting and there being no objections, was formally introduced and (initiated into the mysteries of Masonry in due and ancient form) (passed to the degree of a Fellow Craft Mason) (raised to the sublime degree of a Master Mason). There being no further business the lodge was closed in form with prayer at -----P. M., peace and harmony prevailing.

Receipts for the evening-----

(Signed)-----
 Master.

Attest:

 Secretary.

NOTE CAREFULLY.

To open a lodge in form there are five classes of ceremonies to be performed (esoteric).

To call a lodge from refreshment to labor into a degree that has been formally opened with the five classes of ceremonies, there must be three classes of ceremonies performed, viz., congregating, purging, and tiling

It is not lawful or proper to call a lodge from refreshment to labor into a degree that has not been formally opened with the five classes of ceremonies.

The closing of a lodge in one degree also closes the lodge opened on all lower degrees.

The closing of a lodge in a higher degree and then opening it on a lower degree makes the communication a special one.

Examination for proficiency must be held in a lodge that has been opened on the degree in which the brother is being examined.

Secretaries should note carefully Sections 57, 58, and 59 of the by-laws of the Grand Lodge.

Reception of Visitors.

The reception of visitors with the honor due their rank is an ancient custom of the Fraternity. It is an act of great discourtesy to a visiting officer to omit his formal reception by the lodge, and in an official visitation the visiting officer should ordinarily require it. On the occasion of visits not official it will be found to greatly increase a true fraternal feeling when this courtesy is properly shown.

I. GRAND LODGE.

When a visit from the Grand Lodge is expected, the Master will see that a convenient apartment is provided for the use of the Grand Lodge, where the same can be opened in the proper form. The lodge being opened on the Master Masons degree, and the Master being notified that the Grand Lodge is opened and prepared for the visitation, the Master will send a committee headed, if possible, by a Past Master, with the Deacons with their rods, to escort the Grand Lodge. A procession is formed in the following order:

| | |
|----------|--|
| Marshal. | Committee.
Deacons.
The Grand Lodge. |
|----------|--|

On arriving at the door, the Grand Marshal will announce:

The Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska.

When the procession enters, the lodge is called up, the Deacons halt inside the door and cross their rods, the committee proceeds, followed by the Grand Lodge in the inverse order of their rank. When the Grand Master arrives in front of the altar, he halts, and the Grand Lodge filing to the right and left forms a line across the hall. The committee then introduce—

The Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska.

The Grand Honors, three times three, are given,* The Master then welcomes the Grand Master and officers, advances to the altar, extends his hand to the Grand Master, tenders him the gavel, and conducts him to the East. Each other Grand Officer is conducted by the Grand Marshal to the

*See foot note page 91.

station or place of the corresponding officer of the lodge, and the brethren are seated. (The seating of the officers should be accompanied with instrumental music, if convenient.)

The Grand Master, at his pleasure, resigns the chair to the Master, whereupon the other Grand Officers resign their respective stations to the proper officers of the lodge.

The Grand Lodge should retire before the lodge is closed. When the Grand Master announces his intention to retire, the lodge is called up, the Grand Honors are given, the Deacons repair to the door and cross their rods, the Marshal conducts the procession of the Grand Lodge to the door, and salutes as the procession passes him.

II. THE GRAND MASTER.

When a visit from the Grand Master is expected, the Master will see that a convenient apartment is provided for his use. When the Grand Master's presence is announced, the Master sends a Past Master, the Deacons, Stewards, and one of the oldest members (a Past Master if practicable) bearing the Book of Constitutions, to escort him to the lodge room. A procession is formed in the following order:

Stewards.

Other Officials.

Marshal. Brother with the Book of Constitutions.

Grand Master.

Deacons.

The procession reaches the lodge room door—alarm—the Junior Deacon announces:

The Most Worshipful Grand Master of the Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska.

The Master calls up the lodge. The Stewards step inside and cross their rods, while the others proceed toward the East. On arriving at the altar, the procession opens inward, the Grand Master passes through, and the others, filing to the right and left, form a line across the hall. The chairman of the committee then says:

Worshipful Master, I have the honor and pleasure of introducing to you M.: W.: Brother , Grand Master of Masons of Nebraska.

The Master, uncovering, goes to the altar, presents the gavel to the Grand Master, conducts him to the East, and introduces him by saying:

Officers and members of Lodge No. and visiting brethren: I have the honor and pleasure of introducing to you Most Worshipful Brother ,

Grand Master of Masons of Nebraska. Salute him with the Grand Honors by three times three.

The Grand Honors are then given. The form will be the same as on receiving the Grand Lodge, except that the brethren accompanying the Grand Master are seated on his right.

The Grand Master may decline to take the station and gavel, or at his pleasure may resign the same.

When the Grand Master announces his intention to retire, having previously resigned the chair and gavel to the Master, the lodge is called up, the Grand Honors are given, and the Master directs the proper officers to attend as an escort to the Grand Master. The Stewards halt at the door, cross their rods, and the other officers escort the Grand Master to his apartments. A brother holding the proxy of the Grand Master is entitled to the same honors as the Grand Master.

III. THE DEPUTY GRAND MASTER, GRAND WARDENS.

The form will be the same as for the Grand Master, except that the Book of Constitutions will not be borne before them, nor the Grand Honors given.

IV. VISITING BRETHREN.

See Section 146-A, relating to visitors.

When a brother visits a lodge and has been examined or vouched for, the Master will send the Senior Deacon to introduce him. That officer conducts him in front of the altar, and says:

Worshipful Master, I have the pleasure of introducing to you Brother..... of.....
Lodge No....., at.....

The Master calls up the lodge, and says:

Brother....., it gives me pleasure to introduce you to the officers and members of.....
Lodge No....., and our visiting brethren, and to welcome you to a seat among us. We meet on....., and shall be very glad to welcome you to any of our meetings.

The Senior Deacon conducts the visitor to a seat, and the lodge is seated.

No brother should be allowed to visit a lodge for the first time without an introduction. If the visitor is a Past Master, an officer of any Grand Lodge, or a permanent member of our own Grand Lodge, he should be invited to a seat in the East.

The Master should take great care to extend the proper courtesies to visiting brethren, and to make them feel that they are welcome.

Installation of the Officers of the Grand Lodge, A.: F.: & A.: M.: of Nebraska.

A Past Grand Master takes the Chair, as installing officer, and says:

Brethren of the Grand Lodge of Nebraska, we are now prepared to install your Grand Officers for the ensuing year. Brother Grand Secretary, you will call the names of the brethren who have been elected and appointed officers of this Grand Lodge.

As the names are called the officers selected take position in line, west of the altar, the Grand Master-elect on the right of the line.

GRAND MARSHAL: Most Worshipful Grand Master, the officers elected and appointed are before you.

PRESIDING OFFICER: (Calling up and addressing the Grand Lodge.) Brethren, if any member of this Grand Lodge knows of any just reason why any of these officers should not now be installed, let him speak or forever after hold his peace.

(If no objections be made, he proceeds:)

We are pleased to observe that you still approve the choice made, and we will now proceed with the installation. Let us unite in solemn prayer with our Very Worshipful Grand Chaplain.

GRAND CHAPLAIN: Let us pray.

(The following, or an appropriate extemporaneous prayer, may be given:)

Eternal Source of Life and Light! We humbly implore Thy divine favor upon this occasion, and upon the institution in whose services we are now engaged. Make it yet more helpful and beneficial to mankind, and inspire all who are

connected with it with an ardent love to Thee, to each other, and to every member of the human family. Bless now Thy servant before Thee, who is about to assume a new and important relation to his brethren. Give him wisdom, give him strength, give him love. Enable him so to rule, that he may keep in view the best interests of the great brotherhood, now about to be committed to his charge. Teach him to feel that he is about to assume great and trying responsibilities and enable him so to discharge them as to win all hearts. Grant Thy blessing upon the brethren who are to be associated with him in office. May they feel a just sense of their accountability to Thee and to the Fraternity; and may they ever be faithful and zealous and assist to uphold the hands of their Grand Master in all good deeds. In Thee, O God, as in the days of our apprenticeship, we do put our trust. Be Thou our friend, conductor, and guide in the unseen vicissitudes of life before us, and bring us all at last to see the Great Light, inaccessible and full of glory, where we shall behold Thee with unclouded vision forevermore. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

(He then seats the Grand Lodge; the Grand Officers to be installed will remain standing.)

PRESIDING OFFICER: I will now administer the obligation:

You do each solemnly promise, in the presence of Almighty God and these members of the Grand Lodge, that you will, to the best of your ability, faithfully and impartially perform all the duties incumbent on the office or station to which you have been elected or appointed; that you will conform to the Constitution, Laws, Rules, and Regulations of the Most Worshipful Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska; and that you will enforce a strict obedience to the same from all subject to your Masonic authority.

RESPONSE: I do so promise.

PRESIDING OFFICER: Brother Grand Marshal, you will present the Grand Master-elect.

GRAND MARSHAL: Most Worshipful Grand Master, I now have the pleasure of presenting Brother..... for installation, who has been duly elected Most Worshipful Grand Master of the Most Worshipful Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska.

PRESIDING OFFICER TO GRAND MASTER-ELECT: Most Worshipful Brother, we most cordially congratulate you upon your election to this, the most distinguished and important office within the gift of Masons. The confidence reposed in you by the members of the Grand Lodge in electing you to this high and important position is an ample guarantee to the Masonic world of your wisdom and your worth. You cannot, my brother, but be aware of the deep and solemn importance of the office you are now about to assume , nor of the many cares and perplexities which attend its unequaled honors. These perplexities, however, will be greatly alleviated by the affectionate regard and ready assistance of your brethren, who have full confidence that you will discharge the important duties of your station with credit to yourself and honor to the Fraternity.

PRESIDING OFFICER: Brother Grand Marshal, you will now invest the Grand Master-elect with the jewel of his office. I also present you with the gavel, the emblem of your Masonic authority, and welcome you (clasps his hand) to the East of the Most Worshipful Grand Lodge of Nebraska, and ask the privilege of being the first to assure you of my fealty and obedience.

The Grand Master is then covered, and the Presiding Officer uncovers.

PRESIDING OFFICER: I now hail, salute, and proclaim you Grand Master of the Most Worshipful, the Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska.



Brethren of the Grand Lodge, behold your Grand Master.
Most Worshipful Grand Master, behold your brethren.

Brethren, join in giving the GRAND HONORS by three times three.*

The brethren will then be seated; after which the Grand Master may address the Grand Lodge; and upon the conclusion of the address the installation will proceed.

PRESIDING OFFICER: Brother Grand Marshal, you will present the Deputy Grand Master-elect.

(The Grand Marshal presents the Deputy Grand Master and the remaining Grand Officers in the order of their rank, in like manner as he presented the Grand Master. As each officer is installed, he will conduct him to his station or place, during which there should be instrumental music.)

The Presiding Officer will deliver the several addresses as follows:

DEPUTY GRAND MASTER.

Right Worshipful Brother: The office to which you have been elected is one of high dignity; and may become one of great importance; for, in the absence of the Grand Master from the communications of the Grand Lodge, or from the limits of its jurisdiction, you are by law invested with his powers, and may exercise his comprehensive prerogatives. In view of such emergencies allow us to remind you of the duty that may devolve on you, and the necessity of being thoroughly prepared to fill this distinguished position, with honor to yourself and credit to the Craft. I now, with much pleasure, invest you with the jewel of your office. You will now assume your seat upon the right of the Grand Master in the East.

GRAND SENIOR WARDEN.

Right Worshipful Brother: By the suffrages of the members of the Grand Lodge, you have been elected their Grand

*The only Grand Honors used in this Grand Jurisdiction, except at funerals, are given by striking the palms of the hands together sharply *nine times*, by *three times three*; beginning by striking the left hand with the *right* three times; then striking the *right* hand three times; and finally the *left*.

Senior Warden. Be assiduous in the performance of your duties, so that you may be a strength and support to the Grand Master. I now invest you with the jewel of your office. In the absence of your superior officers you will govern the Craft. While in your present station, LOOK WELL TO THE WEST.

GRAND JUNIOR WARDEN.

Right Worshipful Brother: Your brethren have shown their confidence in your fidelity, by electing you their Grand Junior Warden; it affords me much pleasure to invest you with the jewel of your office.

Your previous devotion to the duties of Freemasonry, is a sufficient guarantee that you will be a vigilant Warden, and that you will LOOK WELL TO THE SOUTH.

GRAND TREASURER.

Right Worshipful Brother: I am happy to have the privilege of investing you with the jewel of your office as Grand Treasurer of the Grand Lodge. Your unimpeached integrity satisfies me that the trust is wisely reposed, and your familiarity with the duties of your office makes it unnecessary that I should name them. I trust that you will discharge them with fidelity.

GRAND SECRETARY.

Right Worshipful Brother: With extreme pleasure I invest you with your jewel, as Grand Secretary of the Grand Lodge, and place in your charge its archives and records.

The duties of Grand Secretary have generally been performed with distinguished ability and untiring industry, and I have a firm belief that the same devotion to duty will continue unchanged.

GRAND CHAPLAIN.

Very Worshipful Brother: I have the pleasure of investing you with the jewel of your sacred office. In the discharge of your duties you will be required to lead the devotional exer-

cises of our Grand Communications, and perform the sacred functions of your holy calling at our public ceremonies.

The profession which you have chosen for your calling in life, is the best guarantee that you will discharge the duties of your office with fidelity and fervency. Your station in the Grand Lodge is in the East, and on the left of the Grand Master.

GRAND ORATOR.

Worshipful Brother: You have been appointed Grand Orator. I invest you with the jewel of your office.

Your reputation as a wise and discreet Freemason has designated you for this position of distinction. You enter upon the discharge of the duties of your office with the assurance of the confidence and respect of your brethren. Be it your care to merit this high meed, ever bearing in mind the first lesson in Masonry: "Truth is a divine attribute; the foundation of every virtue."

GRAND CUSTODIAN.

Worshipful Brother: You have been appointed Grand Custodian of this Grand Lodge. I now invest you with the jewel of your office.

It is your duty to instruct the Craft; to communicate light and information to the uninformed; to preserve our ritual and our traditions in the memory of the Fraternity; and by your instructions to the constituent lodges to illustrate the genius and vindicate the principles of our institution.

It is to be presumed that one whom the Grand Master has thought capable of discharging so important and difficult a trust will require no admonitions to the proper performance of his duties. Let it be your object, while enjoining upon the members of this time honored Fraternity a faithful regard for its obligations, to impress the world at large with a favorable opinion of its good effects.

GRAND MARSHAL.

Worshipful Brother: I now invest you with your jewel as Grand Marshal of this Grand Lodge, and present you with this baton, the symbol of your authority. You will make all

proclamations directed by the Grand Master, and will arrange and conduct the processions of this Grand Lodge. Your regard for good order will prompt you in the faithful discharge of your duties.

GRAND DEACONS.

Worshipful Brethren: I invest you, as Grand Senior and Grand Junior Deacons of the Grand Lodge, with these jewels of your office, and with these rods as emblems of your authority. You will act as messengers of the Grand Master and Grand Wardens in the more active duties of the Grand Lodge. Your devotion to Freemasonry will prompt you to vigilance in the performance of your duties.

GRAND TYLER.

Worshipful Brother: Your office is a most important one and requires unremitting watchfulness and care. It is your duty to keep off all cowans and eavesdroppers. Be vigilant, and see that none pass or repass without proper qualifications and due permission.

You will now be invested with the jewel of your office and this Sword, the ancient symbol of the Tyler, and repair to your place.

PRESIDING OFFICER: Brother Grand Marshal, I now declare the several officers of the the Most Worshipful, the Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska, installed in due and ample form. You will, therefore, proclaim the same to the brethren, that they, having due notice thereof, may govern themselves accordingly.



GRAND MARSHAL: In the name and by the authority of the Most Worshipful the Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska, I hereby proclaim the officers of the Grand Lodge duly installed.

PRESIDING OFFICER: Brethren of the Grand Lodge, join in giving the Grand Honors, by three times three.



Instituting a Lodge Under Dispensation.

The dispensation for the establishment of a new lodge is issued by the Grand Master, and is sent to the brother named therein as Master, who should promptly acknowledge receipt thereof to the Grand Master. The members named in the dispensation are then notified by the Master to assemble in their lodge room at the time determined upon.

If desired the ceremonies may be public. If the Grand Master cannot attend, he may deputize some competent Past Master to institute the new lodge, or the ceremony may be omitted.

After the brethren are assembled, the instituting officer will assume the East. He then causes the dispensation to be read, after which the names of the officers appointed by the Master of the new lodge will be announced, together with the names of the Treasurer and Secretary selected by the brethren. As these names are called, the officers will form in line west of the altar and facing the East, the Master on the right of the line, when the instituting officer will invest each officer with his jewel. The Master named in the dispensation will then be seated in the East, on the right of the instituting officer. The Wardens and other officers will take their respective stations. These movements should be accompanied with music if convenient. If the ceremony is private the instituting officer will then open the lodge on the Master Masons degree.

The instituting officer calls up the Worshipful Master (who rises), and says:

CHARGE TO THE MASTER.

The Grand Lodge having committed to your care the superintendence and government of the brethren who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you as their head, nor of your responsibility for the faithful discharge of the important duties pertaining to your appointment.

The honor, reputation, and usefulness of this lodge will materially depend upon your skill and assiduity; while the happiness of the members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of Freemasonry. For a pattern, consider

the great luminary of Nature, which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner it is your duty to spread light and instruction to the brethren of this lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge those duties which they have been taught in it, and, by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution, so that, when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the laws of our Grand Lodge, ancient landmarks, and regulations of Masonry, and, above all, the Holy Scriptures, which are given as a rule and a guide to your faith, you will be enabled to merit the confidence reposed in you.

CHARGE TO THE WARDENS.

Brothers Senior and Junior Wardens (who are called up by two knocks): You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master, in diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approval of your brethren and the testimony of a good conscience.

CHARGE TO THE BRETHREN OF THE LODGE.

Brethren of Lodge U.: D.: (who are called up by three knocks): You have been formed under a dispen-

sation into a lodge of Ancient, Free, and Accepted Masons, and are empowered to confer the several degrees of Ancient Craft Masonry, and to transact the necessary business incident thereto. Your authority is strictly limited by the law of the Grand Lodge, A.: F.: & A.: M.: of Nebraska, and your continuance as a lodge under dispensation is subject to the will and pleasure of the Grand Master, who may at any time revoke the authority under which you are now working.

It is your duty, as officers and members, to strictly obey the law, and in order to do so you should carefully study all of its provisions, as any departure therefrom may subject you to censure, and might result in the recalling of your dispensation.

Lodges are first instituted under dispensation as a test of the ability of the officers and brethren to properly perform the duties incumbent upon them, and if, after due trial, they are found worthy and well qualified, they are constituted and formed into regular lodges, with full power to work under charters.

In addition to observing the law, it will also be the duty of the officers to conform to the rules and regulations of the Grand Lodge in regard to work. The Grand Lodge has its own esoteric work, and has a Grand Custodian to teach it, and it imposes severe penalties for any departure therefrom. The monitor adopted by the Grand Lodge must be used, and no other. The desire on the part of lodges under dispensation to confer degrees on applicants too often results in the admission into our Fraternity of some who are not worthy and well qualified. Bear in mind that the stability of a lodge depends upon the quality of its members, and not upon the numbers upon whom its favors are bestowed. As the strength of a chain is tested by its weakest link, so the standing of a Masonic lodge is measured by its weakest member. I especially admonish you to inquire carefully into the character and standing of those who seek admission into our Fraternity. No man can add to or shed lustre upon Freemasonry; no one should

be solicited to become one of us. We confer favors upon those whom we accept, and we should know beyond question that the recipients are worthy of what we have to impart.

I charge you to guard well the portals of this lodge, as we have a right to know that every Freemason you create is entitled to be greeted by the Fraternity as a friend and brother wheresoever dispersed throughout the globe.

PROCLAMATION.

INSTITUTING OFFICER: In the name and by the authority of the Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska, I do proclaim that.....

.....Lodge U.: D.: of..... has been duly instituted in conformity to the rites of our institution and the charges of our ancient and honorable Fraternity, and may our Father prosper, direct, and counsel you in all your doings.

BENEDICTION BY INSTALLING OFFICER OR CHAPLAIN.

The Lord bless you, and keep you.

The Lord make his face shine upon you, and be gracious unto you:

The Lord lift up his countenance upon you, and give you peace. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The instituting officer may conclude with such personal instructions as he deems proper for the occasion; and handing to the Worshipful Master the dispensation and the gavel of authority, he will resign the chair, and take the place vacated by the Master. The brethren are seated and the lodge proceeds with its business. The secretary will copy the dispensation into the records, and make full and complete report of all proceedings.

For proper prayers in opening and closing lodge see monitor, page 8.

Ceremony of Constituting a Chartered Lodge.

Every dispensation for the formation of a lodge expires on the day therein designated, and after the time of probation expires, the petitioners cannot convene as a lodge of Masons, until the Grand Lodge shall have granted a charter to the petitioners, or continued the dispensation. If the prayer of the petitioners is granted, a charter will issue; but the brethren to whom it is issued cannot convene under its authority until they have been constituted into a regular lodge, and the officers installed. The ceremony of constituting a lodge is conducted by the Grand Master in person, or by some brother acting under written authority from him. The ceremony may be either public or private; if the latter, the lodge will be opened on the Master Masons degree.

At the time appointed the Grand Master, or his proxy, will open an Occasional Grand Lodge. In the absence of Grand Officers, Past Masters, as far as practicable, should be selected to fill the stations.

The brethren who are to compose the new lodge will assemble in their hall, properly clothed. The officers will occupy seats on the south side of the hall, extending from the Secretary's station, on a line running west; the Worshipful Master will be seated temporarily in the east and will appoint a brother to act as Marshal for the new lodge during the ceremonies. The Worshipful Master will instruct the Marshal of the lodge to repair to the apartment of the Grand Lodge, and inform the Most Worshipful Grand Master that—

A number of brethren, duly instructed in the mysteries of Freemasonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose; and their proceedings having received the approbation of the Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska, and having been granted a charter, now desire to be consecrated and constituted into a regular lodge, under the name of Lodge No., and have their officers installed agreeably to the ancient usages and customs of the Craft, for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

GRAND MASTER: It is well; return and inform the brethren that in due time we will comply with their request.

Upon the retirement of the messenger, the Grand Lodge is formed in procession under the direction of the Grand Marshal, in the following order:

GRAND TYLER
(Drawn Sword)

THE SYMBOL OF THE LODGE, COVERED
(Carried by four Brethren)

GRAND PURSUIVANT
(Carrying Bible, Square, and Compass, upon a Cushion)

GRAND CHAPLAIN

GRAND ORATOR

GRAND CUSTODIAN

GRAND SECRETARY

GRAND TREASURER

GRAND JUNIOR WARDEN

GRAND SENIOR WARDEN

(Carrying Vessel of Oil)

(Carrying Vessel of Wine)

DEPUTY GRAND MASTER
(Carrying Vessel of Corn)

BOOK OF CONSTITUTION
(Carried by Master of the oldest Lodge)

GRAND JUNIOR DEACON

GRAND SENIOR DEACON

(Carrying Rod) GRAND MASTER (Carrying Rod)

(When Masonic services are performed by the Grand Master they are said to be done in Ample Form; if by the Deputy, in Due Form; and if by any other brother, in Form.)

The Grand Lodge will now move to the lodge hall. Upon entering the Worshipful Master will call up the brethren. The procession moves towards the East, passing the altar on the west and north, during which there should be appropriate instrumental music. When the Grand Tyler reaches the foot of the dais in the East the procession will halt, and under the direction of the Worshipful Master of the new lodge, the brethren will unite in receiving the Grand Lodge with the GRAND HONORS, three times three, after which the symbol of the lodge will be placed on a stand or table; the three Great Lights are placed on the altar; and the vessels containing the elements of consecration are placed on the symbol of the lodge. The officers of the Grand Lodge will then open to the right and left, facing inward. The Grand Marshal and Grand Tyler will pass down the lines to the Grand Master who will be conducted to the East. Arriving at the foot of the dais the Grand Marshal and Grand Tyler will open

to the right and left, the Grand Master passing between them will ascend to his station, the Worshipful Master vacating the chair, uncovering, and extending his hand to the Grand Master, will conduct him to his seat; the Worshipful Master will then take his place with the brethren to be installed. The Grand Marshal alone, returns through the lines, and conducts the Grand Officers to their respective stations and places; after which the Grand Master will seat the brethren. During the seating of the Grand Officers there should be appropriate instrumental music. When the Grand Officers are seated, the Deputy Grand Master will instruct the officers and members of the new lodge to rise, after which he will address the Grand Master as follows:

Most Worshipful Grand Master: A number of brethren who are now before you, duly instructed in the mysteries of Masonry, having assembled together at stated periods, by virtue of a dispensation granted to them for that purpose, do now desire to be CONSTITUTED into a regular lodge of Freemasons, agreeably to ancient usage, and the customs of the Fraternity.

GRAND MASTER: It is well, Right Worshipful Deputy Grand Master.

The Grand Master seats the brethren of the new lodge. The Grand Master then orders the Grand Secretary to read the charter in full; after which the Grand Master says:

The Grand Lodge having granted the brethren of this new lodge a charter establishing and confirming them in the rights and privileges of a regularly constituted lodge, we shall, agreeably to their request, now proceed, according to ancient usage, to constitute these brethren into a regular lodge; but before proceeding with these important ceremonies, it is our duty to invoke the blessing of Almighty God.



All present will give attention while our Grand Chaplain addresses the Throne of Grace.

The Grand Chaplain will then offer the following prayer at the altar:

PRAYER.

Great, Adorable, and Supreme Being: We praise Thee for all Thy mercies, and especially for giving us desires to enjoy, and powers of enjoying the delights of society.

The affections which Thou hast implanted in us, and which we cannot destroy without violence to our nature, are among the chief blessings which Thy benign wisdom hath bestowed upon us.

Help us duly to improve all our powers to the promotion of Thy glory in this world, and the good of our fellow-men. May we be active under Thy divine light and dwell in Thy truth.

Extend this favor to us who are now entering into a fraternal compact under peculiar obligations; enable us to be faithful to Thee; faithful in our callings in life; faithful in all the duties of the Craft, and faithful to each other as members of this Fraternity. Take us under the shadow of Thy protection; and to Thy service and glory may we consecrate our hearts. May we always put faith in Thee, have hope in salvation, and be in charity with all mankind. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

The Grand Master, or Grand Chaplain, will read the following from Psalms XXXIV and XLVIII:

How amiable are Thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.

Blessed are they that dwell in thy house; they will be still praising Thee. Selah.

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.
For lo, the kings were assembled, they passed by together.
They saw it, and so they marveled; they were troubled,
and hasted away.

As we have heard, so have we seen in the city of the Lord
of hosts, in the city of our God: God will establish it forever.
Selah.

We have thought of Thy loving-kindness, O God, in the
midst of Thy temple.

According to Thy name, O God, so is Thy praise unto the
ends of the earth: Thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad,
because of Thy judgments.

Walk about Zion, and go round about her: tell the
towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye
may tell it to the generation following.

For this God is our God for ever and ever: He will be our
guide even unto death.



This should be followed by appropriate vocal and instrumental music.

GRAND MASTER: Brother Grand Marshal, you will direct
the brethren of the new lodge to their proper position, and re-
form the Grand Lodge in procession.

The officers and a convenient number of members of the new lodge,
under the direction of the Grand Marshal, will form in single file, on the
south side of the hall, facing inward. The officers of the Grand Lodge will
form, in the order of their rank, in single file, on the north side of the
hall, facing east. The proper officers will carry the vessels containing
the elements of consecration, the Great Lights will remain where they were
placed.

The Grand Officers will then file to the right and move around the
altar.

These movements should be accompanied by solemn music, during
which the Grand Marshal will very slowly uncover the symbol of the
lodge. When the Grand Master reaches the East, the line will halt and

face inward. The Grand Master and the officers of the Grand Lodge, will bow their heads and fold their arms over their breasts. The Grand Chaplain at the altar will then repeat the first clause of the—



CONSECRATION PRAYER.

Great Architect of the Universe; Maker and Ruler of all worlds: Deign from Thy celestial temple, from the realms of light and glory, to bless us in all the purposes of our present assembly! We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications. Permit us, O Thou Author of life and light, great Source of love and happiness, to erect this lodge, and now solemnly to consecrate it to Thy honor and glory. Amen.

RESPONSE BY THE OFFICERS OF THE GRAND LODGE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE BY THE BRETHREN: So mote it be.



The Grand Officers will remain in line.

The Deputy Grand Master will now step forward and present the vessel of corn (wheat) to the Grand Master, who scatters the corn on the symbol of the lodge, saying:

I scatter this corn as an emblem of nourishment. May the Giver of every good and perfect gift strengthen this lodge in all its philanthropic undertakings.

The following may be sung:

(Music, "Old Hundred" or "Duke Street".)

When once of old, in Israel,
Our early Brethren wrought with toil,
Jehovah's blessing on them fell,
In showers of Corn, Wine, and Oil.

The Grand Senior Warden will now present the vessel of wine to the Grand Master, who pours the wine on the symbol of the lodge, saying:

I pour out this wine, as an emblem of refreshment. May this lodge continually be refreshed at the pure fountain of Masonic virtue.

The following may be sung:

When there a shrine to Him above
They built, with worship sin to foil,
On threshold and on corner-stone
They poured out Corn, Wine, and Oil.

The Grand Junior Warden will now present the vessel of oil to the Grand Master, who pours the oil on the symbol of the lodge, saying:

I pour out this oil as an emblem of joy. May the Supreme Ruler of the Universe preserve this lodge in peace, and vouchsafe to it every blessing.

The following may be sung:

And we have come, fraternal bands,
With joy and pride and prosperous spoil,
To honor Him by votive hands
With streams of Corn, Wine, and Oil.

The Grand Master and the officers of the Grand Lodge will bow their heads and fold their arms as before, when the Grand Chaplain will repeat the remaining portion of the consecration prayer:



Grant, O Lord, our God, that those who are now about to be invested with the government of this lodge may be endowed with wisdom to instruct their brethren in their duty: May brotherly love, relief, and truth prevail among the members of this lodge. May this bond continue to strengthen the lodges throughout the world. Bless all our brethren, wherever dispersed, and grant speedy relief to all who are oppressed or distressed. We affectionately commend to Thee all the members of this new lodge; may they increase in grace, in the knowledge of Thee, and in the love of each other. Finally, may

we finish all our work here below, with Thy approbation; and then may our transition from this earthly abode be to the heavenly temple above, there to enjoy light and glory, and bliss ineffable and eternal. Amen.

RESPONSE BY OFFICERS OF THE GRAND LODGE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

A short piece of solemn music is then performed.

DEDICATION.

The Grand Master steps forward, and extending his hands over the symbol of the lodge, says:

To the memory of the Holy Saints John, we dedicate this lodge. May every brother revere their characters and emulate their virtues. .

RESPONSE BY THE OFFICERS OF THE GRAND LODGE: As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Grand Chaplain will pronounce the

BENEDICTION.

The Lord of Grace and Life, mercifully look upon us and bless us; make His face to shine upon us, that we may have peace; and to Him be glory now and forever. Amen.

RESPONSE: So mote it be.

The officers of the Grand Lodge will then about face, and stand, while the brethren of the new lodge, under the direction of the Grand Marshal, make a circuit in procession, single file, and salute the Grand Officers with their hands crossed upon their breasts, and heads slightly bowed while passing. Upon the completion of this ceremony, the brethren will resume position, facing inward. The officers of the Grand Lodge will also assume their original position. The Grand Master will then

CONSTITUTE THE LODGE.

GRAND MASTER: In the name of the Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Ne-

braska, I now constitute and form you, my beloved brethren, into a regular lodge, under the name and number of Lodge No., Ancient, Free, and Accepted Masons. From henceforth we empower you to meet as a regular lodge, constituted in conformity to the rites of our institution, and the charges of our ancient and honorable Fraternity; and may the Supreme Architect of the Universe prosper, direct, and counsel you in all your doings. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The officers of the Grand Lodge will, under the direction of the Grand Marshal, give the Grand Honors, three times three.

Music.

GRAND MASTER: Brother Grand Marshal, you will make proclamation that Lodge No., Ancient, Free, and Accepted Masons, has been duly constituted.

GRAND MARSHAL: By order of the Most Worshipful Grand Master I do hereby proclaim, that Lodge No., Ancient, Free, and Accepted Masons has been regularly constituted, this day of A.: L.: 59...., and as such is duly registered in the records of the Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska. This proclamation is made from the East (the Most Worshipful Grand Master strikes one knock with his gavel), from the West (the Grand Senior Warden strikes one knock with his gavel), and from the South (the Grand Junior Warden strikes one knock with his gavel). Once (the Grand Junior Warden strikes *once* with his gavel), Twice (the Grand Senior Warden strikes *twice* with his gavel), Thrice (the Most Worshipful Grand Master strikes *thrice* with his gavel). All interested will take due notice thereof and govern themselves accordingly.

The Grand Marshal will then conduct the Grand Master to the East, who will instruct the officers of the Grand Lodge to resume their respective stations; and seat the brethren. During these movements there should be instrumental music.

Election and Installation of Officers.

Election of officers should follow the ceremony of constituting the lodge. See Law of Freemasonry, Secs. 50, 60, 61, 63, and 64.

The installation of the officers of a new lodge follows immediately after the election of officers; and the ceremony is therefore conducted by the Grand Officers; while, in a lodge that has been previously constituted, the presence of the Grand Master or other Grand Officer is not necessary; as any Past Master with the assistance of an acting Grand Marshal can lawfully conduct the ceremony of installation. The installing officer is addressed as M.: W.: Grand Master, R.: W.: Brother, or W.: Master, as the case may be.

This ceremony, like that of constituting a new lodge, or dedicating Masonic halls, may be conducted in public, or in the presence of Masons only. If the latter, the lodge should be opened as Master Masons. The following ceremony is used for installing the officers of a newly constituted lodge, or those of a previously constituted lodge. The variations necessary can easily be made.

The Grand Marshal will see that the jewels of the officers to be installed, together with a Bible, Square and Compass, a Rule (twenty-four inch gauge), a Plumb-line, a Book of Constitutions, the Charter, and a copy of the lodge by-laws are placed on a table or stand near the East, arranged for convenient use.

The word "Grand" will be omitted where the lodge has been previously constituted. The words "appointed", "elected", or "re-elected", are to be used as circumstances require. In presenting the officers for installation, the Marshal will use the proper word. In installing officers of a lodge, its name and number should be used.

THE GRAND MASTER: Brother Grand Secretary: You will announce the names of the officers elected and appointed to govern this lodge.

As their names are called, the brethren will take their positions in a line west of the altar, facing the East, with the Master-elect on the right. After the roll of officers is called, the Grand Master will rise and say:

Brethren of Lodge No. The brethren who have been selected as officers of your lodge are

at the altar. If any brother present knows of any just cause why any of these brethren should not be installed, he will make it known now.

(Pause)

Grand Master, continuing, says:

Right Worshipful Deputy Grand Master (who rises): Are you satisfied that the brother elected as Master of this lodge is eligible, and well skilled in the noble science and royal art?

DEPUTY GRAND MASTER: Most Worshipful Grand Master, I am so satisfied.

The Grand Marshal conducts the new Master in front of the East and says:

Most Worshipful Grand Master: I now present to you my worthy brother..... to be installed Master of..... Lodge No..... I believe him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole Fraternity, wherever dispersed over the face of the globe, I doubt not he will discharge his duties with fidelity.

GRAND MASTER: Brother Grand Marshal, you will conduct the Master-elect to the altar.

The Grand Marshal will conduct the Master-elect to the altar; cause him to kneel, facing the East. In like manner the Grand Chaplain is conducted to the altar, where he kneels facing the west. (These movements should be made slowly, during which, and other similar movements, there should be solemn music.) The brethren being called up, the Grand Chaplain offers the following

PRAYER.

Most holy and glorious Lord God! We approach Thee with reverence, and implore Thy blessing on this brother, appointed to preside over this lodge, and now prostrate before Thee. Fill his heart with Thy fear; that his tongue and actions may pronounce Thy glory. Make him steadfast in Thy service. Grant him firmness of mind. Animate his heart and strengthen his endeavors. May he teach Thy judgments

and Thy laws, and be Thy true and faithful servant. Bless him, O Lord, and bless the work of his hands. Accept us in mercy. Hear Thou our prayer, and grant our earnest supplications. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The Grand Chaplain will rise and return to his station, the Master-elect still kneeling at the altar. The Grand Master, standing in the East says:

Brother (naming him), you will say, I (pronounce your name and repeat after me) do solemnly promise, upon the honor of a Mason, that while serving as Master of Lodge No., I will, to the best of my ability, strictly comply with, abide by, and enforce the constitution, laws, and edicts of the Most Worshipful, the Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska; the by-laws of Lodge No.; and all ancient Masonic usages, so far as the same shall come to my knowledge.

You will rise.

The brethren are seated.

GRAND MASTER: My brother: The office of Master is of great antiquity and respect, and is one of the highest dignities to which we may aspire. Its incumbent, to rule well, should possess and practice several important requisites.

As a man, he should be of approved integrity and irreproachable morals, free from the dominion of hasty temper and ill-governed passions; of good repute in the world, and practicing, as an example to his brethren, the cardinal virtues of TEMPERANCE, FORTITUDE, PRUDENCE, AND JUSTICE.

As a citizen, he should be loyal to his government; obedient to its laws; prompt in the duties he owes to society; and a pattern of fidelity in all social and domestic relations.

As a Mason, he should cling to the ancient landmarks, and be sternly opposed to their infringement; be desirous to

learn, and apt to teach; be prompt to aid and relieve; and be ever mindful that, though elevated for a time above his fellows, he is elevated *by* them; and should therefore cultivate everywhere, and at all times, the golden tenets of BROTHERLY LOVE, RELIEF, AND TRUTH.

As an officer, he should remember, first of all, that he is an individual Mason, sharing in that respect, a common lot with his brethren, and therefore interested in the welfare of each and all; be devoid of undue ostentation and haughty overbearing; be accessible to all, cultivating the closest friendship and the most unlimited confidence with his associate officers; be eager to take counsel with his brethren, and ready to give it; be ready to reward good; be devoid of favoritism, and wholly impartial.

Such are some of the most important qualifications which a Master should possess, and the errors he should avoid. It may be that most, if not all, of us have failed to reach this standard; but it is attainable; and be it your purpose to reach it, and be a bright and shining example to those who shall come after you.

My brother, in installing you into office and placing in your care the government of this lodge, I am performing a most pleasant duty. In conformity to immemorial usage, the irrevocable landmarks of Masonry, you are to be installed as Master of this lodge, with powers and prerogatives which are of high importance and due solemnity. The good resolutions, which, I have no doubt, you have formed in your own mind, that these powers shall not be abused or perverted by you, I will endeavor to strengthen by a word of admonition.

My brother, previous to your investiture, it is necessary that you should signify your assent to those ancient Charges and Regulations which point out the duty of a Master of a lodge.*

*The Master to whom these Charges are addressed, should signify his assent to all of them at the close.

I. "You agree to be a good man and true, and strictly to obey the moral law?

II. "You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside?

III. "You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the law and the constituted authorities?

IV. "You agree to pay a proper respect to the civil magistrates; to work diligently, live creditably, and act honorably by all men?

V. "You agree to hold in veneration the original rulers and patrons of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren when in lodge convened, in every case consistent with the constitutions of Freemasonry?

VI. "You agree to avoid private piques and quarrels, and to guard against intemperance and excess?

VII. "You agree to be cautious in your behavior, courteous to your brethren, and faithful to your lodge?

VIII. "You promise to respect genuine brethren, and to discountenance imposters, and all dissenters from the original plan of Masonry?

IX. "You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

X. "You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons that is not subversive to the principles and groundwork of Masonry?

XI. "You admit that it is not in the power of any man, or body of men, to make innovations in the body of Masonry?

XII. "You promise a regular attendance on the committees and communications of the Grand Lodge on receiving

proper notice, and to pay attention to all the duties of Masonry on convenient occasions?

XIII. "You admit that no new lodge shall be formed without permission from the Grand Lodge, and that no countenance be given to any irregular lodge, or to any person clandestinely initiated therein, being contrary to the Ancient Charges of Freemasonry?

XIV. "You admit that no person can be regularly made a Mason in, or admitted a member of, any regular lodge, without previous notice, and due inquiry into his character?

XV. "You agree that no visitors shall be received into your lodge, without due examination, and satisfactory evidence of their having been initiated in a regular lodge?"*

These are the Regulations of Ancient, Free, and Accepted Masons. Do you submit to these Charges, and promise to support these Regulations, as Masters have done in all ages before you?

The Master will answer in an audible voice:

I do.

GRAND MASTER: Brother....., in consequence of your cheerful conformity to the Charges and Regulations of the Ancient Fraternity, you are now to be installed Master of Lodge No., in full confidence of your care, skill, and ability to govern the same.

Brother Grand Marshal, you will conduct the Master-elect to the East.

While moving to the East there should be a strain of music.

GRAND MASTER: My brother, the Grand Marshal will now invest you with the jewel of your office—the Square. As the Square is employed by the operative Mason to fit and adjust the stones of a building, that all its parts may properly agree, so you, as Master of this lodge, are admonished by the

*See Sections 54 and 146-A, of the law.

symbolic meaning of the Square, to preserve that moral deportment among the members of your lodge, which should always characterize good Masons, and to exert your authority to prevent ill-feeling or angry discussion arising to impair the harmony of its meetings.

The Grand Marshal will hand the furniture and implements, as they are referred to, to the Master-elect, who will retain them respectively during the explanation by the installing officer, and then return them to the Grand Marshal.

You will also receive the furniture and implements of the lodge.

The Holy Writings, that great light in Masonry, will guide you to all truth; it will direct your paths to the temple of happiness; and point out to you the whole duty of man.

The Square is an instrument made use of by operative Masons to square their work. But we as Free and Accepted Masons, making use of the tools of the operative Craft as symbols for our moral instruction, are taught to make use of it for the more noble and glorious purpose of squaring our actions by the Square of virtue.

The Compass teaches us to limit our desires in every station, that, arising to eminence by merit, we may live respected and die regretted.

I also present you the Rule and Line. The Rule directs that we should punctually observe our duty, press forward in the path of virtue, and, neither inclining to the right nor to the left, in all actions have eternity in view.

The Line teaches us the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to immortality.

The Book of Constitutions you are to search at all times. Cause it to be read in your lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive the Charter, by the authority of which this lodge is held. As its lawful custodian, you are carefully to preserve, and duly transmit it to your successor in office.

You will also receive in charge the by-laws of your lodge, which you are to see carefully and punctually executed.

I place in your hands this Gavel, an additional insignia of your rank and authority, Wield it, my brother, with prudence and discretion. I now seat you in the Oriental Chair and cover you with that distinction which, in this lodge, it is alone your privilege to wear.



THE GRAND MASTER: Worshipful Master, Behold your brethren.

Brethren, behold your Worshipful Master.

The Master will rise, hold his gavel on his left breast with his right hand, the brethren will bow their heads.

After which the following, or some other appropriate ode, may then be sung:

(Air, Dundee.)

Behold, O Master in the East,
What glories greet thee there;
What floods of radiance earthward stream;
The sun is rising fair.

Behold, O Master, glorious arts
Were cradled in the East;
Behold what Sciences came forth
Man's waking mind to feast.

O Master, in thy symbolled East,
Seek Wisdom from above,
And spread the light which Heaven shall send,
Within thy lodge in love.

The Grand Master will then deliver the obligation to the remaining officers:

OBLIGATION TO BE GIVEN TO THE OTHER OFFICERS.

You, and each of you, do solemnly promise upon your honor as a Mason, that you will, according to the best of your ability, strictly comply with the Constitution and Laws of

the Most Worshipful, the Grand Lodge, Ancient, Free, and Accepted Masons of Nebraska, the by-laws of the lodge, and that you will faithfully perform the duties of the office to which you have severally been elected or appointed?

After the singing of an ode, if desired, the Grand Master will seat the brethren. The Grand Marshal is directed by the Grand Master to present each of the other officers in the order of their rank for installation.

In presenting the officers, the Grand Marshal will announce the name of the brother and the office to which he has been elected, or re-elected, or appointed, or re-appointed, using the same form as in presenting the Master.

SENIOR WARDEN.*

GRAND MASTER: Brother....., you have been elected Senior Warden of this lodge, and you will now be invested with the jewel of your office. (The Grand Marshal places the jewel.) The Level demonstrates that we are descended from the same stock, partake of the same nature and share the same hope; and though distinctions among men are necessary to preserve harmony, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of Fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinction but that of goodness shall cease, and death, the grand leveller of human greatness, reduce us to the same state.

Your regular and punctual attendance is essentially necessary. In the absence of the Master, you are to govern this lodge; in his presence, you are to assist him in the government of it. I firmly rely on your knowledge of Masonry, and attachment to the lodge, for the faithful discharge of the duties of this important trust. LOOK WELL TO THE WEST.

JUNIOR WARDEN.

GRAND MASTER: Brother....., you have been elected Junior Warden of this lodge, and will be

*Each officer is conducted to his place in the lodge by the Grand Marshal, during which, there may be a strain of instrumental music.

invested with the jewel of your office. (The Grand Marshal places the jewel.) The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; to observe the just medium between intemperance and pleasure; and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the Craft during the hours of refreshment; it is, therefore, indispensably necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the Craft be suffered to convert the purpose of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested, and we have no doubt that you will be ever watchful, whether at labor or refreshment, that the high twelve of observation do not find you with your work, and that of the Craft you superintend, unperformed. LOOK WELL TO THE SOUTH.

TREASURER.

Brother....., you have been elected Treasurer of this lodge, and will now be invested with the jewel of your office. It is your duty to receive all moneys from the hand of the Secretary; to keep a just and regular account of the same; and pay them out by order of the Worshipful Master, with the consent of the lodge. I trust that your regard for the Fraternity will prompt you to the faithful discharge of the duties of your office.

SECRETARY.

Brother....., you have been elected Secretary of this lodge, and will now be invested with the jewel of your office. It is your duty to observe the Worshipful Master's will and pleasure; to record the proceedings of the lodge, including the names of the officers, the members and visitors who may be present at the communications; to receive all moneys due the lodge; and promptly pay them into

the hands of the Treasurer, taking his receipt therefor. Your good inclination to Masonry, and your lodge, will induce you to discharge the duties of your office with fidelity; and by so doing, you will merit the esteem and approbation of your brethren.

DEACONS.*

Brothers.....and....., you have been appointed Senior and Junior Deacons of this lodge, and you will now be invested with the jewels of your office; and you will receive these Rods, which you will bear in the performance of your official duty, as symbols of your deputed authority. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the lodge, such as in the reception of candidates into the different degrees of Masonry; and the introduction and accommodation of visitors. The Square and Compass, as jewels of your office, I intrust to your care, not doubting your vigilance and attention. You will repair to your respective places in the lodge.

*The Senior and Junior Deacons and the two Stewards should be installed together.

CHAPLAIN.

Brother....., you have been appointed Chaplain of this lodge. That holy book which is the chart and text book of your sacred calling, is also the great light of Masonry, and forever sheds its benignant rays upon every lawful assemblage of Free and Accepted Masons. From it we may learn our duty to God, our neighbors, and ourselves. Teach us from its life-giving precepts, and you will have faithfully fulfilled your sacred and important trust. It is fitting that an emblem of the sacred volume should be the jewel of your office, with which you are now invested.

MARSHAL.†

Brother....., you have been appointed Marshal of this lodge, and are now invested with the jewel of

your office, and I place in your hands this baton as the symbol of your authority. It is your duty to organize, form, and conduct all processions, make proclamations when directed so to do, and attend to such other duties as the Worshipful Master shall direct.

[†]The law of Freemasonry in Nebraska does not provide for Chaplain, Marshal, Stewards, or Organist, and the appointing of these officers is optional; however, a Marshal and Stewards are necessary at funerals, etc.

STEWARDS.*

Brothers.....and....., you have been appointed Senior and Junior Stewards of this lodge, and are now invested with the jewels of your office. You are to assist the Deacons and other officers in performing their respective duties, and when the lodge is at refreshment, it will be your duty to extend to visiting brethren such attentions as circumstances may suggest. Your regular and early attendance at our meetings will afford the best proof of your zeal and attachment to the lodge.

ORGANIST.

Brother....., you have been appointed Organist of this lodge. Under the direction of the Worshipful Master you will conduct the musical services of the lodge. As harmony is the strength and support of all institutions, so may harmony strengthen and support every gentle and ennobling emotion of the soul.

TYLER.

Brother....., you have been appointed Tyler of this lodge, and are invested with the jewel of your office, and this Sword, the ancient symbol of the Tyler. As the Sword is placed in the hand of the Tyler to enable him effectually to guard against the approach of cowans and eaves-droppers, and suffer none to pass or repass but such as are duly qualified, so it should admonish us to set a guard over our thoughts; a watch at our lips; post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed. I trust your regard for good order will prompt you in the faithful discharge of your duties.

An appropriate ode may now be sung, after which the installing officer will deliver the following:



CHARGE TO THE OFFICERS AND BRETHREN.

Worshipful Master (who rises): The Grand Lodge having committed to your care the superintendence and government of the brethren who compose Lodge No., you cannot be insensible of the obligations which devolve on you as their head; nor of your responsibility for the faithful discharge of the important duties that you will be called upon to perform. The honor, reputation, and usefulness of this lodge will materially depend upon the skill and assiduity with which you manage its concerns, while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you teach and practice the genuine principles of our Fraternity.

For a pattern, consider the great luminary of nature, which, rising in the east, regularly diffuses light and lustre to all within the circle. In like manner it is your province to spread and communicate light and instruction to the brethren of this lodge. Forcibly impress upon them the dignity and high importance of Masonry, and seriously admonish them never to disgrace it. Charge them to practice out of the lodge, those duties which they have been taught in it, and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that when a person is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrow; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the constitution, laws, and regulations of the Grand Lodge, the by-laws of this lodge, the landmarks of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to our faith, you will be enabled to

acquit yourself with honor and lay up a crown of rejoicing, which shall continue when time shall be no more.



Brothers Senior and Junior Wardens (who rise), You are too well acquainted with the principles of Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. What you have seen praiseworthy in others, you should carefully emulate, and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity, for it is only by a due regard to the laws, in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master, you will succeed to higher duties; your acquirements must therefore be such that the Craft may never suffer for want of proper instructions. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the approbation of your brethren, and the approval of a good conscience.



Brethren (who rise), Such is the nature of our Constitution, that as some must, of necessity, rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are to govern your lodge are sufficiently conversant with the rules of propriety and the laws of the Fraternity, to avoid exceeding the powers with which they are intrusted, and you are of too generous a disposition to envy their preferment. I therefore trust that you will have but one aim—to please each other, and unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this lodge has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly love distinguish your conduct as men and Masons. Within your peaceful walls may your children's children celebrate, with joy and gratitude, the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your lodge, pure and unimpaired, from generation to generation.

GRAND MASTER: Brother Grand Marshal, you will make proclamation that the officers of Lodge No. have been regularly installed for the ensuing Masonic year.

GRAND MARSHAL: By order of the Most Worshipful Grand Master I do hereby proclaim that the officers of Lodge No. have been regularly installed for the ensuing Masonic year. This proclamation is made from the East (the Grand Master strikes one knock with his gavel); from the West (the Grand Senior Warden strikes one knock with his gavel); and from the South (the Grand Junior Warden strikes one knock with his gavel); Once (the Grand Junior Warden strikes *once* with his gavel); Twice (the Grand Senior Warden strikes *twice* with his gavel); Thrice (the Grand Master strikes *thrice* with his gavel). All interested will take due notice thereof, and govern themselves accordingly.

The Worshipful Master will seat the brethren, when an appropriate

ORATION

may be delivered. Upon its conclusion a

CLOSING ODE

may be sung. After which the Worshipful Master will call up the brethren, and the Grand Chaplain will pronounce the following

BENEDICTION.

Almighty and Everlasting God! From Whom cometh every good and perfect gift, send down upon Thy servants here assembled, the healthful spirit of Thy grace, that they may truly please Thee in all their doings. Grant, O Lord, power of mind and great understanding unto those whom we have this day clothed with authority to preside over and direct the affairs of this lodge; and so replenish them with Thy truth and adorn them with humility of life, that, both by word and good example, they may faithfully serve Thee, to the glory of Thy holy name, and to the advancement for all good purposes, of our beloved institution. Amen.

RESPONSE: So mote it be.

The Grand Master will then instruct the Grand Marshal to reform the Grand Lodge* in procession, which is done in the same order as upon entering the hall. The Worshipful Master instructs the brethren to join in the GRAND HONORS; after which the Grand Officers will move from the hall, accompanied by instrumental music, and return to their apartment, where the GRAND LODGE WILL BE CLOSED.

*This supposes that the installation has followed the constituting of a new lodge, which requires a Grand Lodge; but in a lodge previously constituted, this ceremony will be omitted.

Dedication of Masonic Halls

Every hall or room owned by the Masonic Fraternity and used for Masonic purposes, should be dedicated.

The ceremony cannot be lawfully conducted except by the Grand Master in person, or by some brother acting for him, under special written authority.

The ceremony may be conducted in public or private; see Sections 61 and 73, Law of Freemasonry.

(For selection of officers and form of procession, see ceremony of constituting, pages 99 and 100.)

At the time appointed, a sufficient number of brethren to act as Grand Officers, will assemble in a convenient apartment, near the lodge room that is to be dedicated, and an Occasional Grand Lodge will be opened. The brethren of the lodge and their visiting brethren should be clothed, the officers wearing their respective jewels, and, with their guests, occupying the lodge room; the Worshipful Master seated in the East. There should be a small stand located between the altar and the East, upon which to place the symbol of the lodge. When all is in readiness, the Worshipful Master will say:

Brother Senior Deacon: You will proceed to the apartment of the Grand Lodge and inform the Most Worshipful Grand Master that the brethren of Lodge No. are prepared to receive the officers of the Most Worshipful Grand Lodge, and await his pleasure.

SENIOR DEACON: Most Worshipful Grand Master: The brethren of Lodge No., being animated with a desire of promoting the honor and interest of the Craft, have, at great pains and expense, erected a Masonic Hall, for their convenience and accommodation. They are now desirous that the same should be examined by the Most Worshipful Grand Lodge; and if it should meet its approbation, that it should be solemnly dedicated to Masonic purposes agreeably to ancient form.

GRAND MASTER: Inform the Worshipful Master and brethren that the Grand Lodge will be in attendance in due time.

The procession will move to the hall to be dedicated. When the head of the procession enters the door, the Worshipful Master will call up the brethren. The procession moves toward the East, passing west and north of the altar, during which there should be instrumental music. When the Grand Tyler reaches the foot of the dais in the East, the symbol of the lodge will be placed upon the stand, the Great Lights upon the altar. The Grand Officers will then open to the right and left, facing inward. The Worshipful Master will call on all the brethren present to join in receiving the Grand Officers with the GRAND HONORS, three times three. The Grand Marshal and Grand Tyler will then pass through the lines, and escort the Grand Master to his station, the Master taking a seat on the left; after which the Grand Marshal will escort the other Grand Officers to their respective stations and places. The brethren are then seated by the Grand Master.

The following, or some appropriate ode, may then be sung:

(Air, Most Excellent Master's Song or Portuguese Hymn.)

All hail to the morning that bids us rejoice,
The Temple's completed, exalt high each voice;
The capstone is finished, our labor is o'er,
The sound of the gavel shall hail us no more.

Almighty Jehovah, descend now and fill
This lodge with Thy glory, our hearts with good-will;
Preside at our meetings, assist us to find
True pleasure in teaching good-will to mankind.

Thy wisdom inspired the great Institution,
Thy strength shall support it till nature expires;
And when the creation shall fall into ruin,
Its beauty shall rise through the midst of the fires.

At the conclusion of the singing of the ode, the Worshipful Master of the lodge rises, and addresses the Grand Master as follows:

Most Worshipful Grand Master: The brethren of Lodge No., being animated with a desire to promote the honor and interest of the Craft, have erected and furnished this hall, for their convenience and accommodation. They are desirous that the same should be examined by the Most Worshipful Grand Master; and, if it meets his approbation, that it should be solemnly

dedicated to Masonic purposes, agreeably to ancient form and usage.

The Grand Master will address the assembly, announcing the purpose of the occasion, offering such remarks as he may deem proper, and conclude by saying:

In accordance with the teachings of our most ancient and honorable Fraternity, it is our duty, before entering upon any great and important undertaking, to invoke the blessing of Deity. We will therefore unite with our Grand Chaplain in an address to the Throne of Grace.

The Grand Master calls up the brethren, and uncovers. The Grand Chaplain will repair to the altar, kneel, and offer the following

PRAYER.

O Almighty God, Who givest breath to every living thing and of Whose power it is that peoples, nations, and kindreds of men stretch forth the curtains of their habitation, we give Thee hearty thanks for that spirit of brave adventure to which this Nation owes its birth. We rejoice in the insuperable courage of those brave pioneers who, loving liberty and knowledge, have pushed away the veil of mountains and of seas and have sought light, freedom, and a home for themselves and their children on these treeless plains; and we pray that Thou wilt give to us the same spirit and make us a people worthy of these heroic ideals and traditions.

Bless this land of promise with honorable industry, sound learning, and pure manners. Fashion into one happy community the peoples brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those intrusted in Thy name with the authority of governance, that all things may be so ordered and settled by their endeavors upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. And hasten the time, we pray Thee, when all the peoples of the earth shall dwell together in

righteousness and peace, and war shall be no more. All of which we ask in the name of the Most High. Amen.

RESPONSE: So mote it be.

Or this:

O Thou Great and Eternal Lord God! Source of Light and Love: Supreme Grand Master and Mighty Architect of the Universe: Who, from Thy Throne in the Highest Heaven, beholdest all the dwellers of earth; we humbly beseech Thee that Thou wilt mercifully hear the prayers and petitions of Thy children now assembled in Thy Presence. Pour upon us, and all the members of the mystic Craft throughout the world, the rich blessings of Thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practice virtue. Fill our hearts, we beseech Thee, O Lord, with the Spirit of Thy Holy Fear; increase in us Thy manifold gifts of grace, that we may ever have a grateful sense of Thy Divine Goodness, and be in perfect charity with all men. Fit us to receive the good impressions of religion and humanity. Let all our actions prove that our lives are dedicated to Thee, our God, and to the relief of our brethren. And, finally, when we yield up our breath to Thee, the Source of Life, may we, as the reward of faithful service, be admitted into that sublime and celestial Lodge above, where happiness reigns without alloy, and where, around the Great White Throne, we shall sing Alleluias to Thy Name. And now, to Thee, the Immortal—Invisible—the only wise God—be ascribed the Kingdom, the Power, and the Glory forever and ever. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

An appropriate ode will now be sung.

The Grand Master seats the brethren, when the architect who superintended the erection of the structure (or the brother who managed the furnishing, etc., of the hall) will advance to the East, and address the Grand Master as follows:

Most Worshipful Grand Master: Having been intrusted with the duty of supervising and directing the workmen employed in the construction of this edifice, and having to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of the appointment, and beg leave to return to you the implements committed to my care (*when the corner-stone of this structure was laid,) humbly hoping that the result of our labors will be crowned with your approbation, and that of the most Worshipful Grand Lodge.

The Square, Level, and Plumb are given by the architect to the Grand Marshal, who presents them to the Grand Master.

GRAND MASTER: Worshipful Master, we will carefully examine your new building, and try it by the Square, Level, and Plumb.

The Grand Master delivers the implements of Operative Masonry to the Grand Marshal, who presents the Square to the Deputy Grand Master, the Level to the Grand Senior Warden, and the Plumb to the Grand Junior Warden.

GRAND MASTER: Brother Grand Marshal, accompany the Deputy Grand Master and the Grand Senior and the Grand Junior Wardens, for the purpose of examining the building.

The Grand Officers named above pass through all the rooms and make an examination, after which they return and resume their stations.

GRAND MASTER: Right Worshipful Deputy Grand Master, what is the proper jewel of your office?

DEPUTY GRAND MASTER (who rises): The Square.

GRAND MASTER: Have you applied the Square to the parts of this hall which should be square?

DEPUTY GRAND MASTER: I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

GRAND MASTER: Right Worshipful Grand Senior Warden, what is the proper jewel of your office?

*Omit part within parenthesis when corner-stone has not been previously laid.

GRAND SENIOR WARDEN (who rises): The Level.

GRAND MASTER: Have you applied the Level to that part of the hall which should be level?

GRAND SENIOR WARDEN: I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

GRAND MASTER: Right Worshipful Grand Junior Warden, what is the proper jewel of your office?

GRAND JUNIOR WARDEN (who rises): The Plumb.

GRAND MASTER: Have you applied the Plumb to the several parts of the edifice which should be plumb?

GRAND JUNIOR WARDEN: I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

GRAND MASTER: Brother Architect: The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have received the entire approbation of the Grand Lodge. We sincerely pray that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

DEPUTY GRAND MASTER rises and says: Most Worshipful Grand Master: The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the brethren that it should now be dedicated according to ancient form and usage.

GRAND MASTER: Right Worshipful Deputy Grand Master: Agreeably to the request of the brethren, we will now proceed with the ceremonies. Brother Grand Marshal, you will form the Grand Officers in procession.

The Grand Marshal will instruct the Grand Officers to form in single file on the north side of the hall, facing west, in the following order:

GRAND TYLER.

GRAND PURSUIVANT.

GRAND CUSTODIAN.

GRAND SECRETARY.

GRAND TREASURER.

GRAND CHAPLAIN.

GRAND JUNIOR WARDEN.

(Carrying Vessel of Corn.)

GRAND SENIOR WARDEN.

(Carrying Vessel of Wine.)

DEPUTY GRAND MASTER.

(Carrying Vessel of Oil.)

GRAND JUNIOR DEACON. GRAND SENIOR DEACON.

GRAND MASTER

(Who will take his place as the procession passes the East.)

The procession will move around the symbol of the lodge, passing west of the altar; the symbol will be slowly uncovered by the Grand Marshal, during which, the first stanza of the ode will be sung by the choir.

(Air, Old Hundred.)

Genius of Masonry, descend,
And with thee bring thy spotless name;
Constant our Sacred Rites attend,
While we adore thy peaceful reign.

When the Grand Master arrives at the East, the music ceases; the procession halts, facing inward; the Grand Master calls up the brethren, the Grand Officers will bow their heads and fold their arms over their breasts. The Grand Chaplain will repair to the altar, remaining there during the ceremony, and will read from the Bible, I Kings VII, 13-14:

And king Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

He will then offer prayer.

CONSECRATION PRAYER. (At the altar)

Almighty Father! Inasmuch as Thou hast promised when two or three are gathered together in Thy name, to be present with them, we humbly beseech Thee that Thou wouldst now be present, and direct our hearts in Thy ways. Accept, O Lord, the dedication of this hall, and make it, and

the work for which it is to be set apart, instrumental in promoting the reign of peace on earth, and good-will among men. Here may Thy name be honored, Thy laws obeyed, and Thy glory exalted and magnified. So order, O Loving Father! that within these consecrated walls, none but the good and true may enter; that here men may learn to forget the passions, the strife, the heartburnings and jealousies of the world; and, obedient to the precepts of our time-honored brotherhood, may learn to love each other and draw nearer to Thee. Enlarge and broaden the sympathies of the brethren for the poor and oppressed; for the widow, and the dear little ones who may need their care and protection; and make us all feel that such service is acceptable in Thy sight. And finally, O Father! incline all our hearts to Thy service, and all our acts to Thy glory; and when, at last, our labors here are ended, when the veils of this earthly tabernacle are rent, take us to Thy presence, there to join with all the heavenly hosts, in ascribing never-ending praise to Thy name. Amen.

RESPONSE: So mote it be.

The Grand Master will seat the brethren.

The Grand Officers remaining in line, the procession will move around the symbol of the lodge as before, during which the second stanza of the ode will be sung:

Bring with thee Virtue, brightest maid;
Bring Love, bring Truth, bring Friendship here,
While social Mirth shall lend her aid
To smooth the wrinkled brow of Care.

The Grand Chaplain reads from the Bible, I Kings VII. 15-17:

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits.

And nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

The Grand Junior Warden advances, and presents the vessel of corn, saying:

Most Worshipful Grand Master: In the dedication of Masonic halls, it has been the custom from time immemorial to pour corn upon the lodge, as an emblem of nourishment. I therefore present to you this vessel of corn, to be employed by you, according to ancient usage.

The Grand Master then calls up the brethren by striking the symbol of the lodge thrice with his gavel, uncovers, and pours the corn upon the emblem, saying:

In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this hall to Freemasonry.

The GRAND HONORS, three times three, are then given. The Grand Master seats the brethren, when the procession again moves around the symbol of the lodge, during which the third stanza of the ode is sung:

Bring Charity with goodness crowned;
Encircled by thy heavenly robe;
Diffuse thy blessing all around,
To every corner of the globe.

The Grand Chaplain reads from the Bible, I Kings VII. 18-22:

And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapter.

And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits.

And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net-work: and the pomegranates were two hundred in rows round about upon the other chapiter.

And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof

Jachin; and he set up the left pillar, and called the name thereof Boaz.

And upon the top of the pillars was lily-work; so was the work of the pillars finished.

The Grand Senior Warden advances, presents the vessel of wine, and says:

Most Worshipful Grand Master: Wine, the emblem of refreshment, having been used by our ancient brethren in the ceremonies of dedication and consecration, I present to you this vessel of wine, to be used according to ancient Masonic form.

The Grand Master strikes the symbol three times (at which the brethren rise), uncovers, and pours the wine upon the symbol, saying:

In the name of the Holy Saints John, I do solemnly dedicate this hall to Virtue.

The GRAND HONORS, by three times three, are then given. The brethren are seated, and the procession moves around the symbol, during which the following stanza will be sung:

To Heaven's High Architect all praise,
All praise, all gratitude be given,
Who deigned the human soul to raise
By mystic secrets, sprung from Heaven.

Grand Chaplain reads Psalm CXXII:

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes I will now say,
Peace be within thee.

Because of the house of the Lord our God I will seek thy
good.

The Deputy Grand Master advances and presents the vessel of oil,
saying:

Most Worshipful Grand Master: I present to you,
to be used according to ancient custom, this vessel of oil,
an emblem of that joy which should animate every bosom
on the completion of any important undertaking.

The Grand Master, striking the symbol three times, uncovers (brethren
rise), pours the oil upon the symbol, saying:

In the name of the Fraternity, wheresoever dispersed,
I do solemnly dedicate this hall to Universal Benevolence.

The GRAND HONORS, three times three, are given; when the Grand
Chaplain reads the following:

O Lord God, there is no God like unto Thee, in heaven
above, or in the earth beneath; Who keepeth covenant and
mercy with Thy servants who walk before Thee with all their
hearts. Let all the people of the earth know that the Lord
is God, and that there is none else. Let all the people of the
earth know Thy name and fear Thee. Let all the people
know that this house is built and consecrated to Thy name.
But will God indeed dwell on the earth? Behold, the heaven
and heaven of heavens cannot contain Thee! How much less
this house that we have built!

Yet, have Thou respect unto the prayer of Thy servant,
and unto his supplication, O Lord my God! to hearken unto
the cry and to the prayer of Thy servant and Thy people;
that Thine eyes may be open toward this house night and
day, even toward the place consecrated to Thy name.

And hearken Thou to the supplication of Thy servant and
of Thy people; and hear Thou in heaven, Thy dwelling place,
and, when Thou hearest, forgive. For they be Thy people,

and Thine inheritance; for Thou didst separate them from among all the people of the earth, to be Thine inheritance.

The Grand Chaplain, remaining at the altar, with outstretched arms, says:

May this Freemason's Hall, now dedicated to Masonry, be ever the sanctuary and abiding place of Virtue, Charity, and Universal Benevolence; and may the Lord, the giver of every good and perfect gift, bless all here assembled, and all the brethren throughout the world; and grant to each of them, in needful supply, the *Corn* of nourishment, the *Wine* of refreshment, and the *Oil* of joy. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The following, or some other suitable ode, is then sung:

(Air, Portuguese Hymn.)

O, God! Thou hast reared, in Thy glorious might,
The temple of nature, whose arch is the sky;
Exalted its pillars, and covered it o'er
With starry-decked heavens in beauty on high.

With faith like the Fathers, we humbly uprear
This lowlier temple of Brotherly Love;
Thy Book on its altar, Thy trust in our hearts,
We consecrate all to the Master above.

O, ever may Wisdom be found in its East,
Contriving for all in true Friendship and Love;
The Strength of King Hiram abound in the West
Supporting the fabric with faith from above.

The Grand Marshal will then slowly re-cover the symbol of the lodge, accompanied by a strain of music; after which the Grand Master will resume his station, and the other Grand Officers will take their respective stations and places, all remaining standing.

GRAND MASTER: Brother Grand Marshal, you will make proclamation that this hall in which we are now assembled has been dedicated to the purposes of Freemasonry in due and ancient form.

The Grand Marshal then makes the following

PROCLAMATION.

By order of the Most Worshipful Grand Master, I do hereby proclaim, that the hall in which we are now assembled, has been dedicated to the purposes of Freemasonry in due and ancient form. This proclamation is made from the East (the Grand Master strikes one knock with his gavel); from the West (the Grand Senior Warden strikes one knock with his gavel); and from the South (the Grand Junior Warden strikes one knock with his gavel); Once (the Grand Junior Warden strikes *once* with his gavel); Twice (the Grand Senior Warden strikes *twice* with his gavel); Thrice (the Grand Master strikes *thrice* with his gavel). All interested will take due notice thereof, and govern themselves accordingly.

An appropriate oration may now be delivered, the Grand Master seating the brethren; at the conclusion of which the Grand Master will call up the brethren.

GRAND MASTER: Brother Grand Chaplain, you will now pronounce the

BENEDICTION.

GRAND CHAPLAIN: Almighty and everlasting God! Giver of every good and perfect gift; bless, we beseech Thee, this hall which we have this day dedicated and consecrated. Send down upon Thy servants who shall here assemble, Thy choicest blessings. Guide us all through life, and when its labors are ended, gather us into the Mansions above, and Thine shall be the glory, for ever and ever. Amen and Amen.

RESPONSE BY ALL: So mote it be.

The Grand Officers then form in procession, under the direction of the Grand Marshal in the same order as at entering the hall, and return to their apartment (while passing out of the hall there should be instrumental music), where the Occasional Grand Lodge will be closed. When the Grand Officers have retired, the Worshipful Master will seat the brethren, if he desires them to remain, or he may dismiss the assembly.

Laying Corner-Stones

This ceremony is conducted only by the Grand Master in person, or by some brother acting for him, under special written authority, assisted by the officers of an Occasional Grand Lodge, and such of the Craft as may be invited.

No corner-stone should be laid with Masonic ceremonies, except for those buildings which are to be used for Masonic purposes, or acknowledged public structures; and then only by special written request of the proper authorities, addressed to the Grand Master. The corner-stone must be of natural stone (Bedford limestone preferred—no artificial or cement nulity will answer) of suitable size and dimensions to correspond with the building, and should be placed in the northeast corner.

On the face or front side of the stone should be cut: Laid by the Grand Lodge, A.·. F.·. & A.·. M.·. of Nebraska, A.·. L.·. 59 Grand Master.

A cavity 10 inches long, 7 inches wide, and 5 inches deep must be cut in the stone on the under side (not on the top).

The lodge or lodges in the place where the building is to be erected may invite such neighboring lodges, and other Masonic bodies, as they may deem proper. The Chief Magistrate, and other officers, may also be invited to attend.

Special instructions will be given by the Grand Master, upon application, relative to the laying of a corner-stone, and his instructions should be strictly followed.

In all public processions, the brethren should appear dressed in dark clothes, black hats, and white gloves. Officers should wear their jewels. The Grand Marshal will see that there is no smoking while the procession is on the streets.

At the time appointed for the ceremony, a sufficient number of brethren (for selection of officers see page 99) to act as Grand Officers are convened in a suitable place, where an Occasional Grand Lodge will be opened, and proper instructions given by the Grand Master; after which the officers of the Grand Lodge, under the direction of the Grand Marshal, will form in procession.

GRAND TYLER

(With drawn sword)

PRINCIPAL ARCHITECT*

(Carrying Square, Level, and Plumb)

PAST GRAND OFFICERS

(In the order of their rank, two abreast)

GRAND STEWARD GRAND PURSUIVANT GRAND STEWARD

(Carrying white rod) (Carrying Bible, Square, and
Compass) (Carrying white rod)

GRAND CHAPLAIN

GRAND ORATOR

GRAND CUSTODIAN

GRAND SECRETARY

GRAND TREASURER

(Carrying scroll, containing list of articles (In charge of box† to be deposited
to be placed under the corner-stone) under the corner-stone)

GRAND JUNIOR WARDEN

GRAND SENIOR WARDEN

(Carrying vessel of oil)

(Carrying vessel of wine)

DEPUTY GRAND MASTER

(Carrying vessel of corn)

MASTER OF OLDEST LODGE

(Carrying Book of Constitutions)

GRAND JUNIOR DEACON GRAND MASTER GRAND SENIOR DEACON

(Carrying black rod)

(Carrying black rod)

GRAND STANDARD BEARER

(Carrying U. S. Flag)

GRAND SWORD BEARER

(With drawn sword)

The procession thus formed will proceed to join the general procession, if any, and march in the rear, to the place where the ceremony is to be performed.

Whenever Knights Templar are present in uniform, they should act as an escort, or guard of honor to the Grand Lodge. When there are two or more commanderies of Knights Templar present, the local commandery, if any, will act as escort to the Grand Lodge; otherwise, the oldest commandery present will have preference. Other commanderies will act in the same capacity to other bodies of the Masonic Fraternity which may be in the procession. Knights Templar, as a special escort to the Grand Lodge, will march on either side of the Grand Lodge. The main body of Knights Templar will march in front of the Grand Lodge.

*If the architect of the building is not a member of the Masonic Fraternity, the Square, Level, and Plumb will be carried by a brother appointed for the purpose, who will deliver them to the architect on arriving at the corner-stone.

†This box may be carried by the Grand Treasurer, or sent in advance to the site of the corner-stone, as circumstances may dictate.

When a procession is composed of others than the officers of the Grand Lodge, and includes any or all of the bodies named below, it should be formed in the following order, viz:

- | | |
|-------|--|
| I. | Music. |
| II. | Military. |
| III. | Citizens. |
| IV. | Societies and Organizations. |
| V. | Chief Magistrate and Civil Officers. |
| VI. | Music. |
| VII. | Master Masons. |
| VIII. | Grand Lodge, in order before named, with Knights Templar escort. |

No banners or inscriptions of a political or sectarian character should be allowed in the procession.

When the head of the procession reaches the arch, it will open to the right and left, facing inward. The Grand Master, preceded by the Grand Marshal and Grand Tyler, and Book of Constitutions, and followed by the other Grand Officers, will ascend the platform, followed by the Chief Magistrate and other civil officers. As the Grand Master and others advance, the remainder of the procession will be assigned positions by the Grand Marshal, during which there should be music.

The stone should be suspended about six feet from its bed by a derrick having suitable arrangements for slowly lowering it to its place.

If the building to be erected is one for public purposes—for example, a church, a court house, etc.,—the Chairman of the Board of Commissioners or other officials appointed for its erection will briefly address the Grand Master, stating the purposes for which the building is designed, and requesting that the corner-stone be laid according to the ancient forms and ceremonies of the Craft. If the building is intended for Masonic purposes, the address will be varied according to circumstances.

Most Worshipful Grand Master: At the request of the (give name of corporation, or the Honorable the Board of County Commissioners, or), I now ask that you, as Grand Master of Masons, lay the corner-stone of this in accordance with Masonic custom and usage.

GRAND MASTER: From time immemorial it has been the custom of the Ancient and Honorable Fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner-stones of buildings erected for the worship of God, for educational, or charitable objects, or for

the purposes of the administration of justice and free government, and of no other buildings.

This corner-stone, therefore, we may lay in accordance with our law, and gladly do so, testifying thereby our obedience to the law and our desire to show publicly our respect for the government under which we live.

The teachings of Freemasonry inculcate, that in all our works, great or small, begun and finished, we should seek the aid of Almighty God. It is our first duty, therefore, to invoke the blessing of the Great Architect of the Universe upon the work in which we are about to engage. I therefore command the utmost silence, and call upon all to unite with our brother, the Grand Chaplain, in an address to the Throne of Grace.

The brethren will uncover—fold their arms and bow their heads, while the Grand Chaplain reads Psalm XXIV.

The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates: even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

PRAYER.

Almighty God! Who hath given us grace at this time, with one accord, to make our common supplications unto Thee, and dost promise that where two or three are gathered together in Thy name, Thou wilt grant their request; fulfill now, O Lord! the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world, knowledge of Thy truth, and in the world to come, life everlasting. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

The choir will then sing an ode.

GRAND MASTER: R.: W.: Grand Treasurer, it has ever been the custom, on occasions like the present, to deposit within a cavity in the stone, placed in the northeast corner of the edifice, certain memorials of the period at which it was erected; so that in the lapse of ages, if the fury of the elements, or the slow but certain ravages of time, should lay bare its foundation, an enduring record may be found by succeeding generations, to bear testimony to the energy, industry, and culture of our time. Has such a deposit been prepared?

GRAND TREASURER: It has, Most Worshipful Grand Master, and the various articles of which it is composed, are safely enclosed within the casket now before you.

GRAND MASTER: R.: W.: Grand Secretary, you will read for the information of the brethren and others here assembled, a record of the contents of the casket.

The Grand Secretary reads a list of the articles contained in the casket.

GRAND MASTER: R.: W.: Grand Treasurer, you will now deposit the casket in the cavity beneath the corner-stone, and may the great Architect of the Universe, in His wisdom,

grant that ages on ages shall pass away ere it again be seen of men.

The Grand Treasurer, assisted by the Grand Secretary, will place the casket in the cavity prepared. During this ceremony there should be instrumental music. The Grand Treasurer reports:

Most Worshipful Grand Master, your orders have been duly executed.

GRAND MASTER: Brother Grand Marshal, you will deliver the working tools to the proper officers.

The Principal Architect delivers the working tools to the Grand Marshal, who hands the Trowel to the Grand Master, the Square, Level, and Plumb to the Deputy Grand Master, Grand Senior and Junior Wardens, respectively.

GRAND MASTER: Right Worshipful Brethren, you will receive these working tools. With your assistance and that of the Craft, I will now proceed to lay the corner-stone of this edifice, according to the custom of our Fraternity. Brother Grand Marshal, you will direct the Craftsmen to furnish the cement, and prepare to lower the stone.

The Grand Master will then spread a portion of the cement. The stone is then lowered slowly one-third the distance, during which there should be appropriate music. When the stone is stopped, the GRAND HONORS, three times three, are given by all the brethren, under the direction of the Grand Marshal. The stone is again lowered as before, accompanied by music; when it is stopped the GRAND HONORS are given, as before; the stone is lowered the third time, with music. When it is in place the GRAND HONORS are given again.

An appropriate ode will then be sung.

GRAND MASTER: R.: W.: Deputy Grand Master, what is the proper implement of your office?

DEPUTY GRAND MASTER: The Square.

GRAND MASTER: What are its moral and Masonic uses?

DEPUTY GRAND MASTER: To square our actions by the square of virtue, and prove our work.

GRAND MASTER: Apply the implement of your office to those portions of the corner-stone which should be square, and make report.

The Square is applied to the four upper corners.

DEPUTY GRAND MASTER: Most Worshipful Grand Master, I find the stone to be square. The Craftsmen have done their duty.

GRAND MASTER: R.: W.: Grand Senior Warden, what is the proper implement of your office?

GRAND SENIOR WARDEN: The Level.

GRAND MASTER: What are its moral and Masonic uses?

GRAND SENIOR WARDEN: Morally it teaches equality, and by it we prove our work.

GRAND MASTER: Apply the implement of your office to that portion of the corner-stone that needs to be proved, and make report.

The Level is applied to the top surface of the stone.

GRAND SENIOR WARDEN: Most Worshipful Grand Master, I find the stone to be level. The Craftsmen have done their duty.

GRAND MASTER: R.: W.: Grand Junior Warden, what is the proper implement of your office?

GRAND JUNIOR WARDEN: The Plumb.

GRAND MASTER: What are its moral and Masonic uses?

GRAND JUNIOR WARDEN: Morally, it teaches rectitude of conduct; and by it we prove our work.

GRAND MASTER: Apply the implement of your office to those portions of the corner-stone which should be plumb, and make report.

The Plumb is applied to the sides of the stone.

GRAND JUNIOR WARDEN: Most Worshipful Grand Master, I find the stone to be plumb. The Craftsmen have done their duty.

Grand Master (striking the stone three times with his gavel) says:

Wherefore, also, it is contained in the scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make

haste to pass it over. Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the Brotherhood, fear God.

This corner-stone has been tested by the proper implements of Masonry. I find that the Craftsmen have skillfully and faithfully done their duty; and I do declare the stone to be well formed, true, and trusty, correctly proved, and truly laid, according to the rules of our Ancient Craft. May this building be constructed and completed amid the blessings of Plenty, Health, and Peace. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

GRAND MASTER: Brother Grand Marshal, you will present the elements of consecration to the proper officers.

The Grand Marshal presents vessel of corn to the D.: G.: M.:; the wine to the G.: S.: W.:; and the oil to the G.: J.: W.:

The Deputy Grand Master advances with the corn, scattering it on the stone, and says:

I scatter this Corn as an emblem of Plenty; may the blessings of bounteous heaven be showered upon us, and upon all like patriotic and important undertakings, and inspire the hearts of the people with virtue, wisdom, and gratitude. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The Grand Senior Warden advances with the vessel of wine, pouring it on the stone, saying:

I pour this Wine as an emblem of Joy and Gladness. May the Great Ruler of the Universe bless and prosper our national, state, and city governments; preserve the union of the states in harmony and brotherly love, which shall endure through all time. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The Grand Junior Warden advances with the vessel of oil, pouring it on the stone, saying:

I pour this Oil as an emblem of Peace; may its blessings abide with us continually; and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, and vouchsafe to them, and to the bereaved, the afflicted, and the sorrowing, everywhere, the enjoyment of every good and perfect gift. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The Grand Master, extending his hands, pronounces the following invocation:

May Corn, Wine, and Oil, and all the necessities of life, abound among men throughout the world. May the blessing of Almighty God be upon this undertaking. May He protect the workman from every accident. May the structure, here to be erected, be planned with Wisdom, supported by Strength, and adorned with Beauty, and may it be preserved to the latest ages, a monument to the energy and liberality of its founders. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

(If convenient, it would be appropriate at this point to decorate the stone with flowers; during which the choir will chant or sing an ode.)

Grand Master, addressing the Principal Architect, says:

Worthy Sir (or brother), having thus, as Grand Master of Masons, laid the corner-stone of this structure, I now return to you these implements of operative Masonry (presents Square, Level, and Plumb), having full confidence in your skill and ability to perform the important duties confided to you, to the satisfaction of those who have entrusted you with their fulfillment.

GRAND MASTER: In compliance with the request of the proper authorities, the corner-stone of the building to be erected on this site has been laid in accordance

with the ancient ceremonies of the Craft. Brother Grand Marshal, you will make proclamation thereof.

GRAND MARSHAL: In the name of the Most Worshipful Grand Lodge of Ancient, Free, and Accepted Masons of Nebraska, I now proclaim that the corner-stone of the structure to be here erected has this day been found true and trusty, and laid in Ample Form, according to the old customs, by the Grand Master of Masons. This proclamation is made from the East (one blast of the bugle), from the West (two blasts), from the North (three blasts), from the South (four blasts), that all persons having due notice may govern themselves accordingly.

All present will now join in singing a

CLOSING ODE.

After which may be delivered a suitable

ORATION.

GRAND MASTER: The benediction will now be pronounced by our brother, the Grand Chaplain.

BENEDICTION.

Glory be to God on high, on earth peace and good-will toward men! O Lord, we most heartily beseech Thee with Thy favor to behold and bless this assemblage; pour down Thy mercies, like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Bless, we pray Thee, all the workmen who shall be engaged in the erection of this edifice; keep them from all forms of accident and harm; grant them health and prosperity in life, and finally, we hope, after this life, through Thy mercy and forgiveness, to attain everlasting joy and felicity in Thy bright mansion, in Thy holy temple, not made with hands, eternal in the Heavens. Amen and Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

After which the Grand Lodge, with escort, returns to the place from whence it started, and is closed.

The lodges and other Masonic bodies return to their respective halls.

Funeral Services of the Grand Lodge of Nebraska

General Directions.

1. No brother can be interred with the formalities of the Fraternity unless he is a Master Mason in good standing, and shall have made such request, or at the request of some near relative or friend, made to the Master of the lodge of which he was a member.
2. The Master of a lodge having been notified of the death of a brother, and of his request to be buried with Masonic ceremonies, will convene his lodge, and make all suitable arrangements therefor.
3. If two or more lodges attend, the ceremonies will be conducted by the lodge of which the deceased was a member. In the case of a stranger or sojourner, the Master of the senior lodge will preside.
4. The proper dress to be worn at a Masonic funeral is black or dark clothing, black hat, white gloves, a plain white apron, black crape pinned to the left arm, above the elbow, and a sprig of evergreen on the left breast. The Master's gavel, the Wardens' columns, the Deacons' and Stewards' rods, the Tyler's sword, and the Marshal's baton, should be suitably trimmed with black crape. The officers of the lodge should wear their respective jewels. Grand Officers and Past Officers of Grand or constituent lodges may also wear their official jewels.
5. The Holy Bible should be opened at the twelfth chapter of Ecclesiastes. The three Great Lights should be covered with black crape, and placed on a board or cushion covered with black material, properly arranged for carrying. Or a small Bible may be used and held closed in the left hand against the left breast. The Great Lights should be borne in a funeral procession by the oldest member of the officiating lodge, or by the Chaplain, if a Mason.
6. Musicians, if belonging to the Fraternity, will walk in the procession immediately after the Tyler; if they are not Masons, they will precede him. Solemn and appropriate pieces of music only should be performed; all others are especially interdicted.
7. It would be proper for each lodge, when convenient, to have a pall of black velvet, or other suitable material, to be used on funeral occasions. On the coffin will be placed or tied a lambskin apron.
8. In case of the death of a brother who is a member of a distant lodge, the lodge in whose jurisdiction he may have died may proceed (if

necessary, without any formal request from his lodge), to perform the ceremonies of Masonic burial; if there be more than one lodge in the place, then the duty will devolve upon the oldest lodge, unless otherwise mutually arranged.

PROHIBITION.

9. No lodge of Freemasons can unite in the obsequies of a person not a Mason.

MIXED PROCESSIONS.

10. Whenever civic societies, the military, or other organizations, constitute part of a funeral procession, or otherwise unite with the assembly, the body of the deceased must be in charge of the lodge performing the ceremony.

The Masonic services should, in all respects, be conducted exclusively by the lodge, and as if none but Masons were in attendance.*

GRAND OFFICERS.

11. If the deceased was a Grand or Past Grand Officer, the present Grand Officers should be invited to attend the funeral. In case of the presence of the Grand Master, Deputy Grand Master, or the Grand Wardens, the Master of the lodge in charge of the ceremony should invite the Grand Officer present, highest in rank, to conduct the burial service. If any of the four officers named join in a general procession, his place will be next after the Master of the officiating lodge, in the order of his rank, supported on the right and left flanks by two special Deacons with rods.

If the Grand Master is present, the Book of Constitutions should be carried before him.

12. If the deceased brother was a Knight Templar, and the commandery of which he was a member signifies a desire to join in the funeral procession, it should be assigned a place immediately in advance of the Tyler. In marching from the lodge room to the house of the deceased, or to a church, and from thence to the grave, the commandery may act as an escort to the lodge or lodges.

During the Masonic services at the house, church, or at the grave, the Knights Templar should form an oblong "square", outside of and parallel to that formed by the Master Masons.

DUTIES OF THE MASTER.

13. The Master of the lodge having received notice of the death of a brother Master Mason, he should confer with the family of the deceased, and learn whether or not they desire the funeral to be conducted by the lodge; if decided in the affirmative, the time should be agreed upon, after which the Master will order the secretary to notify all resident members of the time and place of convening the lodge. As many neighboring lodges

*See Sec. 76. Law of Freemasonry. A lodge may hold memorial services to which profanes are admitted.

and other Masonic bodies may be invited as the Master may deem proper; but the funeral should be under the direction of the Master of the lodge of which the deceased was a member, or which may conduct the ceremony.

EMERGENT COMMUNICATION.

14. When a lodge is opened for funeral purposes, it should be recorded as an Emergent Meeting. The secretary should have prepared an "Obituary Roll", on which should be inscribed the name, date of birth, age, date of initiation, passing, and raising, or affiliation, also date of death of the deceased brother; that the funeral ceremonies were performed by the lodge, and any matter which may be deemed appropriate or of special interest to the lodge. At the proper time this roll should be read by the secretary, and finally be deposited in the archives of the lodge.

The Marshal appointed for the occasion should see that all the jewels and other paraphernalia are in readiness, and that every brother is properly provided with apron, gloves, crape, and evergreen, and give the necessary instructions for forming the brethren in procession, and specify the line of march. He should also take with him a lambskin apron to be used during the ceremonies.

The Master will give full instruction before the procession is formed, as to the proper time and way of giving the funeral GRAND HONORS, the circumambulation of the grave, and the manner of depositing the evergreens, etc.

CARRIAGES OR OTHER CONVEYANCES.

15. If a procession proceeds to the place of interment in carriages or other conveyances, the brethren should as far as practicable ride in the same order as prescribed for marching. The pall-bearers should ride next in advance of the hearse, the Marshal will ride in the front carriage. On arrival within a suitable distance of the cemetery, the brethren will alight, reform the procession, and march to the grave or vault, when the services will take place.

OMISSION IN THE RITUAL.

16. A portion of the ritual in either of the burial services may be omitted at the discretion of the Master, whenever deemed necessary on account of the inclemency of the weather or want of time, etc.

PROCEEDINGS IN THE LODGE ROOM.

17. The lodge will be formally opened as Master Masons. After prayer by the Chaplain, a suitable piece of music may follow. The Master will then announce the object of the meeting, and allude to the deceased brother as he may deem proper, or he may reserve his remarks until the services are performed; any other brother present may also make such remarks upon the life and character of the deceased as the occasion may justify. The secretary will prepare the Obituary Roll and take a copy to the place where the services are to be conducted. The original roll will

be deposited in the archives of the lodge. Under the direction of the Marshal, the brethren will form in the following order:

PROCESSION

TYLER

(With drawn sword)

STEWARD

(With rod)

STEWARD

(With rod)

MASTER MASON

JUNIOR DEACON

(With rod)

SENIOR DEACON

(With rod)

TREASURER AND SECRETARY

SENIOR AND JUNIOR WARDENS

THREE GREAT LIGHTS

(Carried by oldest member of lodge)

CHAPLAIN

WORSHIPFUL MASTER

PALL-BEARERS

MOVEMENT OF PROCESSION.

When the right of the line reaches the church the procession will halt, and open to the right and left, facing inward. The Marshal, accompanied by the Tyler, will pass down between the two lines, until they reach the Master (or the officiating Grand Officer), who will be escorted through the lines to the church, followed by the officers and brethren from the left of the lines, thus reversing the order of the procession.

During these manoeuvres, each and every brother will raise his hat, and hold it a few inches above his head.

Should religious services be held at the dwelling of the deceased, and it would be inconvenient for all the brethren to enter, the manoeuvres on the part of the procession, upon arriving at the house, will be omitted. (The brethren will remain in line until the religious services are concluded, when the Master and Wardens, followed by the Marshal and pall-bearers, will enter the house before the service begins. The Master will deposit an apron over the coffin. The pall-bearers, preceded by the Marshal, will bear the remains to the hearse, the Master following.) The movements of the procession as above should be carried out when the Masonic burial service is to be conducted in a church or other edifice, or at a vault, but when the services are to be conducted at the grave, as herein prescribed, the instructions included within the brackets only are to be observed.

SERVICE AT THE HALL, CHURCH, OR RESIDENCE.

WORSHIPFUL MASTER: What man is he that liveth and shall not see death? Shall he deliver his soul from the grave?

RESPONSE: Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them.

SENIOR WARDEN: When he dieth he shall carry nothing away; his glory shall not descend after him.

RESPONSE: Naked he came into the world, and naked he must return.

JUNIOR WARDEN: The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

RESPONSE: Let us die the death of the righteous, and may our last end be like his.

(Here may follow an address by the W.: M.:, the Chaplain, or some other brother selected for that purpose.)

WORSHIPFUL MASTER: The place of a brother is vacant. But yesterday he was here. Is he shut out in total darkness?

JUNIOR WARDEN: As he built his moral edifice in beauty, so his spirit basks in the sunshine of eternal day.

WORSHIPFUL MASTER: Did he fall because of weakness? Where is the power that shall raise him up and whisper words of comfort to his soul?

SENIOR WARDEN: The lion of the tribe of Judah is strong to save. In strength He is established and His kingdom endureth from everlasting to everlasting.

WORSHIPFUL MASTER: In wisdom, strength, and beauty, the Great Architect of the Universe builds His Temple and disposes His workmen. We bow with humble submission to His will and rely upon His strength.

CHAPLAIN: Almighty God! May the present instance of mortality remind us of our approaching fate, and draw our attention toward Thee, the only refuge in time of need! so that when the awful moment shall arrive in which we are about to quit this transitory scene, the enlivening prospect of Thy mercy may dispel the gloom of death; and that after

our departure hence, we may be received into Thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the sure reward of a pious and virtuous life. Amen.

RESPONSE: So mote it be.

The procession is then formed, and the body of the deceased brother conveyed to the place of interment.

The grave, if convenient, should be approached from the east, and when about twenty paces from the grave, the procession should be halted and the lodge stand in open order, facing inward, when the order of the procession is reversed through the lines and the Master, with the Chaplain on his left, and with the Wardens on his right and left respectively, should take his position at the head of the grave, and the brethren moving in two single columns, taking their positions on the right and left, respectively, of the Master, surround the grave either in a circle or square, as most convenient. The body is then carried directly to the grave, and laid upon trestles above it, and the mourners are conducted to the foot of the grave, within the circle or square. The Chaplain holding the Holy Bible, Square, and Compass, stands immediately at the left of the Master. The Senior Warden's column is placed at the head of the grave, *erect*, and the Junior Warden's column is placed at the foot of the grave, *prostrate*.

None are permitted within the circle or square except the mourners.

The service is now resumed, by the Master, as follows:

SERVICE AT THE GRAVE.

My brethren: Again are we called to assemble among the habitations of the dead, to view the narrow house prepared for all the living. Here around us, and in such places as this, in that peace which the world cannot give, sleep the unnumbered dead. The gentle zephyrs fan their verdant covering, they heed it not; sunshine and storm pass over them, they are not disturbed; stones and lettered monuments symbolize the affections of surviving friends, yet no sound proceeds from them, save that silent but thrilling admonition, "seek ye the narrow path and the straight gate that lead to eternal life."

Again are we called upon to consider the uncertainty of human life; the immutable certainty of death, and the vanity of all human pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand side by side. And it is a melancholy truth, that so soon as we begin to live, that moment also we begin to die.

It is passing strange that notwithstanding the mementos of our mortality that daily cross our path; notwithstanding the funeral bell so often tolls in our ears, and "the mournful procession" goes about our streets, that we will not more seriously consider our approaching fate. We go on from design to design; we add hope to hope; we lay our plans for the employment of many years; until we are suddenly surprised at the approach of "the grim messenger, Death" at a moment when we least expect him,—at a moment which we are prone to consider the very zenith of our existence.

What then are all the externals of human dignity; the power of wealth; the dreams of ambition; the pride of intellect; or the charms of beauty, when nature has paid her last debt? Gaze upon the last sad scene, and view life stripped of its ornaments, and you will be convinced of the utter emptiness of all human pursuits. In the grave, all ranks are leveled, and all distinctions are done away.

Today, while we drop the sympathetic tear over the grave of our deceased brother, let us cast about his foibles, whatever they may have been, the broad mantle of Masonic charity; and not withhold from his memory that commendation which his virtues demand at our hands. Human perfection on earth has never been attained. The wisest and the best men have erred. Let then, the imperfections of human nature plead for him who can no longer plead for himself.

But our present meeting and proceedings will have been vain and useless, if they do not excite in us serious reflections, and strengthen our resolutions of amendment. Be warned, my brethren, by the passing scene, and postpone no longer the all important concern of preparing for eternity—for that great change which awaits all the living, when the pleasures of this world shall be but as poison to our lips, and happy reflections from a well spent life shall afford sweet consolation. Thus shall our hopes be not frustrated, nor we be hurried unprepared into the presence of that Great Judge, to whom the

secrets of every life are known. Let us maintain with greater assiduity the dignified character of our profession. May our faith be evinced by a correct moral walk and deportment. May our hopes be as bright as the mysteries that shall be hereafter revealed. And may our charity be as boundless as the wants of our fellow-creatures.

And when at last having faithfully performed all the great duties we owe to God, to our neighbors, to our families, and to ourselves, we shall stand in the eternal presence of the Master, may our lives pass such an inspection, that it may be given to each of us to eat of the "hidden manna" and to receive the white stone with a new name written that shall insure perpetual and unspeakable happiness at His right hand.

WORSHIPFUL MASTER: May we be true and faithful, and live and die in love with our brethren.

RESPONSE BY THE BRETHREN: So mote it be.

SENIOR WARDEN: May we profess what is good, and always act agreeably to our profession.

RESPONSE: So mote it be.

JUNIOR WARDEN: May the Lord bless us and keep us; and may all our good intentions be crowned with success.

RESPONSE: So mote it be.

CHAPLAIN: Glory to God in the highest; on earth peace; good-will to men.

RESPONSE: So mote it be, now, henceforth and forever more. (The body is now lowered into the grave.)

WORSHIPFUL MASTER: Forasmuch as it has pleased Almighty God to remove from this world the soul of our deceased brother, we commit his body to the grave. Earth to earth.

(Here the S.: W.: casts into the grave some earth.)

Ashes to ashes.

(More earth thrown in by S.: W.:)

And dust to dust.

(More earth thrown in by S.C.W.:.)

WORSHIPFUL MASTER: The Secretary will now present, read, and deposit the roll in the grave.

(In doing so the Secretary extends his hand over the grave, deposits the roll, then points to the zenith immediately above his head, then drops his hand upon his left breast, and then to his side.)

WORSHIPFUL MASTER: (Extending his hand over the grave.)

Friend and brother! We bid thee a long farewell! Thou art at rest from thy labors! May it be in peace!

At least three stanzas of the following funeral dirge may now be sung:

ODE.

Solemn strikes the funeral chime
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.

Mortals now indulge a tear
For mortality is here;
See how wide her trophies wave,
O'er the slumbers of the grave.

Here another guest we bring,
Seraphs of celestial wing,
To our funeral altar come,
Waft this friend and brother home.

Lord of all, below—above—
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

WORSHIPFUL MASTER: (Extending the apron.)

The lambskin or white apron is an emblem of innocence and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter. This emblem I now deposit in the grave of our deceased brother.

(Dropping the apron in the grave by making the same sign as above indicated for the Secretary in depositing the roll.)

By it we are reminded of the universal dominion of death. The arm of friendship cannot interpose to prevent his coming; the wealth of the world cannot purchase our release; the

innocence of youth or the charms of beauty cannot propitiate his purpose. The mattock, the spade, the coffin, and the melancholy grave, are all sad mementos of our mortality, admonishing us that we, too, are mortal, and must soon die.

(Taking the evergreen from the lapel of his coat.)

But this evergreen, representing that which once designated the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded of our high and glorious destiny beyond the grave; and that there dwells in these frail tenements of clay, deathless—immortal spirits, over which death hath no power and the grave no victory.

This emblem I now deposit in the grave of our deceased brother.

(Making the same signs indicated for the Secretary in depositing the roll.)

For, as we have committed his body to the grave, we commend his spirit to God who gave it, and we cherish his memory in our hearts.

MARSHAL: Left face! Forward, march!

(The brethren march in solemn procession around the grave, and as each one comes to the head of it he deposits his evergreen sprig in the grave, making the same signs, as above indicated for the Secretary and Master, or the procession may be omitted and the brethren can step forward and deposit the evergreens.

WORSHIPFUL MASTER: Brethren, unite with me in giving the Funeral Grand Honors.

The Funeral Grand Honors should always be given slowly and with precision. They are given in the following manner:

First, Crossing the arms over the breast, left arm uppermost, palms resting on the shoulders, saying "The Will of God."

Second, Slowly raising the arms, bringing the palms together above the head, saying "is accomplished."

Third, Letting the hands fall to a natural position at the side, saying "Amen. So mote it be."

Note. These signs given three times constitute the Funeral Grand Honors.

WORSHIPFUL MASTER: My friends: From time immemorial it has been the custom of the Fraternity of Ancient, Free, and Accepted Masons, at the request of a deceased brother, or of his immediate relatives, to convey his remains to the place of interment, and there deposit them with the usual and time honored ceremonies of the order.

In conformity with this custom, and at the request of our deceased brother (or of his friends, as the case may be), we have assembled in our character of Master Masons, to offer up to his memory before the world, this last tribute of our affection; thereby demonstrating the sincerity of our past esteem for him, and our undying fidelity to the principles of this venerable order.

And so my brethren, we are born, we suffer, and we die. We follow our friends to the brink of the grave, and standing on the shore of that vast ocean, we see them sink into an apparently fathomless abyss. We feel our own feet sliding from the precarious banks on which we stand; and but a few suns more, my brethren, and we, too, will be whelmed beneath death's awful waves, there to rest in his stilly shades, while naught but silence and darkness reigns around our melancholy abode.

But is this the end of man! the expiring hope of a faithful Mason?

No! Blessed be God, but as the last embers of mortal life are yet faintly glimmering in the sockets of existence, the Bible, that Great Light in Masonry, lifts the shroud—draws aside the sable curtains of the tomb—bids joy and hope arise, to cheer and sustain the departing spirit. It points beyond the dark valley of the shadow of death, and bids us turn an eye of faith and confidence to the vast, and opening scenes of a boundless eternity.

In this faith, my brethren, we commit the body of our deceased brother to the grave. Earth to earth; ashes to ashes; and dust to dust. We leave him in the hands of that

Being "Who doeth all things well. Who is glorious in holiness, fearful in praises, doing wonders."

To those of the immediate relatives of our deceased brother, we have little of this world's consolations to offer. We can only, as we certainly do, sincerely, deeply, and most affectionately sympathize with them in this their hour of bereavement.

WORSHIPFUL MASTER: This service will now be concluded by the Chaplain with prayer.

CHAPLAIN: Almighty and most merciful Father! As it has pleased Thee to take from the light of our abode one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy Divine Providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways here below. May we realize that Thine All-seeing Eye is upon us, and be influenced by the spirit of truth and love, to perfect obedience,—that we may enjoy the divine approbation here below. And when our toils on earth shall have ceased, may we be raised to the enjoyment of fadless light and immortal life in that Kingdom where faith and hope shall end, and love and joy prevail through eternal ages.

And Thine, O! Righteous Father, shall be the glory forever. Amen.

RESPONSE: So mote it be.

WORSHIPFUL MASTER: Brother Marshal, you will reform the procession, and we will return to the lodge room.

(After returning to the lodge room, the Master may appoint a suitable committee to prepare an appropriate minute, expressing the sentiments of the lodge relating to the life and character of the deceased brother. The lodge should then be closed in form.)

Funeral Service at the Church, Lodge Room or Other Edifice

After the church services have been concluded, or if there is no other service, the Master will take his place at the head of the coffin, the Senior Warden at the foot, facing the Master, his column on the floor, erect. The Junior Warden will occupy a position on the left, midway between the Master and Senior Warden, his column prostrate on the floor. The brethren will form an oblong square. Should Knights Templar be present, they will form a like square outside the brethren. The family of the deceased may be seated elsewhere.

(This service may also be used when a deceased brother is to be interred at some place where the brethren cannot attend, and it is desirable to perform the ceremony before the remains are taken away, or when the remains are placed in a vault or cremated.)

For general instructions and form of procession see pages 147 to 150.

THE SERVICES.

Music if desired, all standing.

MASTER: Death and the dead are with us again, my brethren, teaching us the brevity and uncertainty of human life and the instability of human fortune, and demanding of us the last sad offices of charity and brotherhood. Again we lament the loss of a brother, who sleeps the sleep, that on this earth, knows no waking.

Very eloquent are the pale, still lips of the dead! With a pathos and impressiveness that no living lips can equal or even approach, though they may have been sanctified and made prophetic by coals from the holy altar laid upon them by angels, these lips of marble preach to us sermons that cannot be translated into words. Most eloquently they tell us how vain and empty are all ambitions, hatreds, jealousies, the disputes and rivalries, the struggles for wealth and place and power, for rank and reputation, of human life. How indifferent now to praise or censure, un-

deserved eulogy or equally undeserved blame, to all prizes of human ambition, to all the glories of human greatness, to all the beatitudes of human love, is this cold and lifeless body, no longer animated with a living soul.

But this body, over which we now mourn, is not our brother, but only that which was his human and material part until God laid His finger on him and he slept. He was mortal, but now has put on immortality. He sleeps, but shall wake again.

CHAPLAIN: I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though, after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another.

I am the resurrection and the life, saith the Lord: He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

Music, if desired, all standing.

MASTER: My brethren, it is an act of grace and wondrous mercy that we are permitted to speak to the Eternal God; to make plaint to Him as to a Father; to beg of Him remedy and ease, support and counsel, health and safety, deliverance and salvation. Wherefore, since this calamity has fallen upon us, and He hath commanded us in such cases to pray unto Him, let us ask of Him power and assistance to do our duty, and His favor for those who are afflicted in even greater measure than ourselves.

CHAPLAIN: Hear my prayer, O Lord, and with Thine ears consider my calling; hold not Thy peace at my tears.

SENIOR WARDEN: For I am a stranger with Thee, and a sojourner as all my fathers were.

CHAPLAIN: Oh, spare me a little, that I may recover my strength, before I go hence, and be no more seen.

JUNIOR WARDEN: Lord, Thou hast been our dwelling-place in all generations.

CHAPLAIN: Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God. The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away.

PRAYER.

Thou, O God! knowest our downsitting and our uprising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it shall be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens be no more. Yet, O Lord, have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

MASTER: The Lord gave, the Lord hath taken away; blessed be the name of the Lord.

SENIOR WARDEN: But the Lord redeemeth the soul of his servants; and none of them that trust in Him shall be desolate.

JUNIOR WARDEN: How excellent is Thy loving-kindness, O God! therefore, the children of men put their trust under the shadow of Thy wings.

SENIOR WARDEN: Thou art my hiding place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance.

CHAPLAIN: Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.

I heard a voice from heaven, saying unto me, "Write Blessed are the dead who die in the Lord, from henceforth; Even so, saith the Spirit: for they rest from their labors."

MASTER: May we be true and faithful to each other.

RESPONSE BY ALL THE BRETHREN: So mote it be.

MASTER: May we profess what is good, and always act agreeably to our profession.

RESPONSE BY ALL THE BRETHREN: So mote it be.

CHAPLAIN: May the Lord bless us and keep us; may the Lord be gracious unto us, and may all our good intentions be crowned with success.

RESPONSE BY ALL THE BRETHREN: So mote it be.

CHAPLAIN: Glory to God in the highest, and on earth, peace, good-will toward men.

RESPONSE BY ALL THE BRETHREN: So mote it be.

Music if desired.

MASTER: Brethren, again we are called upon by the mandate of that messenger against whose free entrance within the circle of our Fraternity the barred doors and Tyler's weapon offer no impediment, to mourn the loss of one of our brethren. The mortal remains of our beloved Brother.....
..... lie in their narrow house before us, overtaken by that fate which must sooner or later overtake us, and which no power or station, no virtue or bravery, no wealth or honor, no tears of friends or kindred, can avert; teaching an impressive lesson, continually repeated, yet too soon forgotten, that every one of us must, ere long, pass through the valley of the shadow of death, to be known on earth no more.

The younger are crowding the next older off the stage of action as though each were anxious to exhibit his part in the strange and ever changeful drama of human life. The statesman, hero, philosopher, or theologian, whose eloquence or arms have shaken empires; who have united the language of earth and heaven, or plucked proud laurels from the fields of war, are resting in eternal silence; their hearts that once beat high with hopes of life and fame, are now stilled; and for them earth's dim glories have faded like stars of the morning, in the increasing dawn of immortality.

Not only are these gone, but even the youth, whose cheeks are mantled with sunny smiles, and whose eye sparkles in all the brilliancy of health, must soon become an inanimate lump of clay. Those lips that now echo to the sentiments of inexperience, must be silent; and the heart that now palpitates and rejoices at the sound of pleasure, rest in unbroken quiet in the mansions of the dead.

The sad and solemn scene now before us again stirs up these reflections with new force and vivid power. He who now slumbers in that last long unbroken sleep was our brother. With him we have walked the pilgrimage of life, and kept ward and watch together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure, and we leave him with Him who doeth all things well.

If there are no services at the grave, then proceed with what follows.

If services are to be concluded at the cemetery, then services end here, and at the grave the short service can be used.

SENIOR WARDEN: In the midst of life we are in death; of whom may we seek for succor but of Thee, O Lord, who for our sins art justly displeased. Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayers. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

JUNIOR WARDEN: Lord, let me know mine end, and the number of my days; that I may be certified how long I have to live. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

MASTER: The Secretary will now present and read the roll.

The Secretary, stepping forward, reads.

The Master, presenting the apron, says:

The lambskin is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter. Redeeming the promise made to our brother, I now deposit it on the bier.

This symbol of Thy labors in our Craft we lay above thy heart in token of our brotherhood with thee, and our kindred sonship with our Father. Thy day of toil is over. The night hath come when thou canst not work. Thou art at rest.

MASTER (holding the evergreen): This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and which shall never, NEVER, NEVER die.

By it we are admonished that though, like our brother, we shall soon be clothed in the habiliments of death, and our bodies deposited in the silent tomb, yet through our belief in the mercy of God, we may confidently hope that our souls will bloom in eternal spring.

The Master will deposit the evergreen on the bier and resume his place, after which, if convenient, the brethren will face to the left and slowly pass around the bier, each of whom will silently deposit, when passing the head of the coffin, the evergreen; or as many of the brethren as possible may step forward and deposit their evergreens; or the Master may deposit the evergreen for all the brethren, saying as he deposits it:

On behalf of all the brethren I now lay this evergreen on the bier of our brother.

The brethren should sing a portion of Pleyel's hymn; the Templars, if any, remaining in place. When the circuit is made, the brethren will resume their places, and, upon the order of the Master, will give the Funeral Grand Honors. (For Funeral Grand Honors see page 156.)

MASTER: The last offices that we pay to the dead are useless except as they constitute lessons to the living. The cold, marble form, inclosed in the narrow house before you, is alike insensible to our sorrow and our ceremonies. It matters not to him whether two or three gather around his bier or that hundreds have assembled, with the banners and insignia of our order, to pay the last tribute of respect to his memory. It is of little moment how or in what manner his obsequies are performed; whether the wild winds chant his requiem, or it be accompanied with rare and solemn music and the minstrelsy of many voices. He has gone to accomplish the destiny of all our race, in the profound slumber of death.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on this sad scene, and view humanity stripped of its dazzling ornaments, and you must needs be persuaded of the utter emptiness of these delusions. The monarch of an hundred provinces, at whose bidding nations pay obeisance, and the poor beggar that shivers at his gate, are *equals* in the house of death. The one is obliged to part with his scepter and his crown—the other has no further use for his wallet and his rags—and both are indebted to their mother earth for a common sepulchre. In the grave, all ranks are leveled, and all distinctions are done away.

To his bereaved relatives and friends, we tender our heartfelt sympathy. We sincerely hope and pray that He, who “tempers the wind to the shorn lamb”, will look down with infinite compassion upon the bereaved, and will fold the arms of His love and protection around them.

Master, extending his hand toward the coffin, will say:

And now, beloved friend and brother, we bid thee a long farewell. Light rest the ashes upon thee and may the sun-

shine of Heaven beam bright at thy waking. Brother, farewell. Amen.

RESPONSE: So mote it be.

The coffin should be borne to the hearse by the pall-bearers, who may accompany the remains to the cars or other conveyance.

The brethren will return to the lodge room if they do not go to the grave.

If the body is to be interred in the local cemetery, the Master and a sufficient number of brethren to form a quorum, will accompany the body to the place of interment. The body will then be deposited in the grave.

WORSHIPFUL MASTER: Forasmuch as it has pleased Almighty God to remove from this world the soul of our deceased brother, we commit his body to the grave. Earth to earth.

(Here the S.W.: casts into the grave some earth.)

Ashes to ashes.

(More earth thrown in by S.W.:)

And dust to dust.

(More earth thrown in by S.W.:)

WORSHIPFUL MASTER: (Extending his hand over the grave.)

And now, beloved friend and brother, we bid thee a long farewell! Light rest the ashes upon thee, and may the sunshine of Heaven beam bright at thy waking! Brother, farewell! Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

(The brethren will then return to the lodge room, and the lodge will be closed).

Short Service at the Grave

When the head of the procession arrives at the place of interment, the Marshal will proceed to the extreme right and give a signal by waving his baton, when the brethren will halt, open to the right and left, facing inward, and uncover. The Marshal, accompanied by the Tyler, will pass down the lines until they reach the Master (or the officiating officer), and the Chaplain, who, uncovered, will advance to the grave, followed by the remains borne by the pall-bearers, the family and relatives of the deceased, and by the brethren from the left of the lines, thus reversing the order of the procession.

The coffin will be placed over the grave. The Senior Warden will place his column erect at the head of the grave, the Junior Warden will lay his column prostrate at the foot of the grave, and the officers and brethren will form in the same order as shown on page 152. The Marshal should give all necessary directions, giving instructions in a subdued tone.

The same arrangements as to meeting, procession, etc., as shown on page 149 should be followed. The coffin should be placed over the grave.

The Master will say:

My brethren: Again are we called to assemble among the habitations of the dead, to view the narrow house prepared for all the living. Here around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle zephyrs fan their verdant covering, they heed them not; sunshine and storm pass over them, they are not disturbed; stones and lettered monuments symbolize the affections of devoted friends, yet no sound proceeds from them, save that silent but thrilling admonition, "Seek ye the narrow path and the straight gate that lead to eternal life."

Again are we called upon to consider the uncertainty of human life; the immutable certainty of death, and the vanity of all human pursuits.

While the body is being lowered into the grave, the Master or Chaplain will say:

With sorrowing hearts and tears of anguish, we deposit this sacred treasure in the bosom of our common mother,

earth, who has ever been kind to her children. Death hallows all whom it touches, and brings to them the crown of immortality. As we see those we love one by one passing from among us, we ponder more deeply upon the mysteries of the shadow land which lies far, far beyond us, and to which so many of our loved ones have gone. The procession thither has been continuous, and will continue to the end of time, and no traveler e'er returns.

Yet we sorrow not as those who have no hope; we know that beyond the veil which we cannot penetrate there lies the promised land. Masonry has taught us to believe in immortality, and that God, whom we all revere, has impressed upon our souls the firm conviction that when we shall have passed to the land where our fathers have gone before us, we shall again see and know those whom we have loved and lost, and until that reunion, we will hallow the memories of our dead, and cherish in our hearts tender thoughts of their lives, and the true affection they gave us while living.

This or any other appropriate selection may be used:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. From Psalm XXIII.

MASTER: Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our departed brother, we therefore commit his body to the ground, (casts into the grave some earth,) earth to earth; ashes to ashes (casts in more earth); dust to dust (casts in more earth), looking for the general resurrection in the last day, when the sea and earth shall give up their dead.

The Secretary will now read the roll.

MASTER(presenting the apron): The lambskin is an emblem of innocence, and the badge of a Mason. It is more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter. Redeeming the promise made to our brother, I now deposit it in the grave.

This symbol of thy labors in our Craft we lay above thy heart in token of our brotherhood with thee, and our kindred sonship with our Father. Thy day of toil is over. The night hath come when thou canst not work. Thou art at rest.

MASTER (holding evergreen): This evergreen is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us, that shall survive the grave, and that shall never, NEVER, NEVER die.

By it we are admonished that though, like our brother whose remains lie before us, we shall soon be clothed in the habiliments of death, and our bodies deposited in the silent tomb, yet through our belief in the mercy of God, we may confidently hope that our souls will bloom in the eternal spring.

The Master will deposit the evergreen in the grave and assume his station, after which the officers and brethren, if convenient, will face to the left and slowly pass around the grave, each of whom will silently deposit, when passing the head, the evergreen; or as many of the brethren as possible may step forward and deposit their evergreens. The brethren should sing a portion of Pleyel's hymn; the Templars, if any, remaining in place. When the circuit is made the brethren will resume their places, and, upon the order of the Master will give the Funeral Grand Honors.

MASTER: The last offices that we pay to the dead are useless except as they constitute lessons to the living. The cold marble form, inclosed in the narrow house before you, is alike insensible to our sorrow and our ceremonies. It matters not to him whether two or three gather around his grave, or that hundreds have assembled, with the banners and insignia of our Fraternity, to deposit him in his final resting place. It is of little moment how or in what manner

his obsequies are performed; whether the wild winds chant his requiem, or they be accompanied with rare and solemn music and the minstrelsy of many voices. He has gone to accomplish the destiny of all our race, in the profound slumber of the grave, to be dissolved into its original elements.

What, then, are all the externals of human dignity, the power of wealth, the dreams of ambition, the pride of intellect, or the charms of beauty, when nature has paid her just debt? Fix your eyes on this sad scene, and view humanity stripped of its dazzling ornaments, and you must needs be persuaded of the utter emptiness of these delusions. The monarch of an hundred provinces, at whose bidding nations pay obeisance, and the poor beggar that shivers at his gate, are *equals* in the house of death. The one is obliged to part with his scepter and his crown—the other has no further use for his wallet and his rags—and both are indebted to their mother earth for a common sepulchre. In the grave all ranks are leveled, and all distinctions are done away.

To his bereaved relatives and friends we tender our heartfelt sympathy. We sincerely hope and pray that He, who “tempers the wind to the shorn lamb” will look down with infinite compassion upon the bereaved, and will fold the arms of His love and protection around them.

MASTER (extending his hand over the grave): And now, beloved friend and brother, we bid thee a long farewell. Light rest the ashes upon thee, and may the sunshine of Heaven beam bright at thy waking. Brother, farewell. Amen.

RESPONSE BY ALL THE BRETHREN: So mote it be.

The brethren will return to the lodge room, the procession being in the same order as going to the cemetery.

Lodge of Sorrow*

The lodge should be opened on the Master Masons degree, and march in procession to the room in which the ceremonies are to be performed. The room should be appropriately draped in black, the altar and stations being covered with the same emblem of mourning. A coffin, placed upon an elevation of convenient height, will stand between the altar and the Senior Warden's station. The three altar-lights will be in position but extinguished.

During the first part of the ceremonies, the lights in the room should burn dimly. Arrangements should be made to increase the light to brilliancy at the appropriate point in the ceremony. If the service is performed in a church, the altar-lights will be placed on the east, south, and west of the coffin, which will stand at right angles with the aisles—the Holy Bible, Square, and Compass being placed upon a pedestal at a convenient distance from the foot of the coffin.

The decorations may be varied, according to the taste and circumstances of the brethren participating. A guard of honor, composed, if possible, of brethren of equal Masonic rank with the deceased, will sit upon each side of the coffin. There should be, if possible, an organ and a choir. The apron of the deceased and a pair of white gloves will be placed near the coffin, out of sight, but convenient for use. The brethren will all wear black clothes, white aprons, and gloves, and the officers their jewels.

The procession will move in the same order as that prescribed for funerals.

The ceremonies will begin with a voluntary upon the organ, appropriate to the occasion, which should be so timed as to conclude as the head of the procession enters the room. The brethren, entering the room in the same order in which they were formed, and moving very slowly, under the direction of the Marshal, will pass around the room three times, by the south, east, north, and west, during which the following will be read, the Master beginning as soon as the head of the procession enters the room and his voice can be heard by those inside:

FIRST CIRCUIT.

MASTER: We dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. Our days

*These services may be public or private. If public at the lodge room, observe the regulations as to opening and closing the lodge, as at funerals.

upon earth are a shadow. Soon we go whence we shall not return, to the land of darkness and the shadow of death.

SENIOR WARDEN: Our life is but a span long, and yet very tedious, because of the calamities that encircle us on every side.

JUNIOR WARDEN: The days of our pilgrimage are few and evil, and he that liveth longest becometh most familiar with disappointments and sorrows.

SENIOR DEACON: While we think a thought we die; and the clock strikes and reckons on our portion to eternity.

JUNIOR DEACON: We build and plant and adorn and beautify the little spot of earth whereof we are God's tenants, hoping hereafter to sit down and enjoy it; but Death suddenly carries us away, and others reap the fruit of our toil and care.

CHAPLAIN: Who knoweth not in all these, that the hand of the Lord hath wrought this, in Whose hand is the soul of every living thing, and the breath of all mankind? He doth not despise nor abhor the affliction of the afflicted, neither hide His face from him; but when he crieth unto Him, He hears. He will redeem our souls from the power of the grave.

The procession will halt, the brethren forming a circle around the coffin, facing inward, the Master standing at the head of the coffin; the brethren will give the Funeral Grand Honors once. (Omit the words.)

SECOND CIRCUIT.

MASTER: We dwell in darkness, as those that have been dead of old; and our spirit is in anguish within us; our hearts within us are troubled.

SENIOR WARDEN: Life is full of illusions and falling tears, and a measure of sliding sand.

JUNIOR WARDEN: Life is a toil that tires, a sigh, a sob, and a breath.

SENIOR DEACON: Our life falls as a leaf, and is shed as the rain; the veil of our head is grief, and the crown thereof sorrow.

JUNIOR DEACON: We are clothed and fed with griefs, and lay our heads on thorny pillows and hide away in our

souls sorrows known only to ourselves; and unseen agonies eat our hearts.

CHAPLAIN: He who trusteth in the Lord, and whose hope the Lord is, shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and suffereth not when the hot days come, but her leaf shall continue green; neither shall be consumed in the year of drought, neither shall cease from bearing fruit.

The brethren halting and facing inward, the Funeral Grand Honors will be given twice. (Omit the words.)

THIRD CIRCUIT.

MASTER: My days are passed, my purposes are broken off, even the thoughts of my heart. If I wait, the grave is mine house. I have made my bed in the darkness.

SENIOR WARDEN: Our songs are turned into funeral dirges, and our feasts into mourning. Sackcloth is upon all loins and ashes on every head; it is as the mourning for an only son; and the end thereof is as a bitter day to those in a lonely house.

JUNIOR WARDEN: While we rest secure our tabernacle is spoiled, and all its cords are broken; our loved ones are gone forth from it, and are here no more. There are none to stretch our tent any more, and to hang up the curtains of our tabernacle.

SENIOR DEACON: As the cloud is consumed and vanished away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.

JUNIOR DEACON: Heavy are the griefs of our mortal life. Health decays into sickness, hope into disappointment. Death draws near to our little troop of pilgrims, and, when we pitch our tent, he takes away some beloved head.

CHAPLAIN: Just and true are Thy ways, Thou King of Saints. Righteousness and judgment are the habitation of Thy seat.

Shall we receive good at the hand of God, and shall we not receive evil?

It is the Lord; let him do what seemeth to Him good.

We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

The Funeral Grand Honors will be given three times (omit the words), after which the following anthem will be chanted by the choir, or read by the Chaplain:

Out of the deep have I called unto thee, O Lord! Lord, hear my voice.

O let Thine ears consider well the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul is also sore vexed; but Thou, Lord, how long wilt Thou punish me?

Return, O Lord, deliver my soul; O save me for Thy mercies sake. Amen.

RESPONSE: So mote it be.

After the singing or reading is finished the Master will say:

My brethren, let us implore our Father, who is in Heaven, to strengthen our good resolutions, and make us strong to resist temptation, so that we may be enabled to bear the crosses of life patiently, and to draw healing and profit from its sorrows.

The Chaplain will then repeat the following:

Let us pray (Whereupon all the brethren will kneel.)

PRAAYER.

O Merciful and Loving Father, encourage to perseverance all who labor in the cause of Truth and Virtue and the rights of men, and keep them from becoming weary and faint-hearted, assuring them that none so labor without result,

nor at the last are unrewarded. Protect and perpetuate, we pray Thee, civil and religious liberty in this land, and prevent tyranny, subversion of constitutional government, oppression, injustice, and usurpation; and defeat all mad and wicked schemes that with plausible pretexts lead to ruin. Teach all men the great truth, that peace, good government, political freedom, and pure religion walk hand in hand; and as Thou hast united these, let none put them asunder!

Make the order of Freemasonry worthy of its high pretensions! Persuade its initiates everywhere to illustrate its holy principles of Truth, Brotherly Love, Virtue, and Toleration! And when our labors in this earthly lodge and workshop in which we serve our apprenticeship, are finished, admit us to the companionship of those who have worthily worked and gone away before us, in that Temple of the Heavens wherein Thy Throne of Love is established forever. Amen.

RESPONSE BY THE BRETHREN: So mote it be.

The following will be chanted by the choir, during which the officers will resume their stations and the brethren their places.

The Lord is my shepherd; therefore can I lack nothing.

He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

He shall convert my soul, and bring me forth in the paths of righteousness, for His name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff comfort me.

MASTER: My brethren, life is but death's vestibule, and our pilgrimage on earth is but a journey to the grave; we lay our fingers upon pulses, and know that at each stroke some immortal soul passes to its Maker, some fellow-being crosses the river of death. We clasped the hand of the strong man but yesterday, and today we close his eyes to sleep the sleep that knows no waking here below. The fiat of nature is inexorable, and there is no appeal for relief from the great

law which dooms us to death. We die even as the flowers, and breathe our life away upon the chance wind even as they. Generations of men appear and disappear as the grass, and the countless multitudes that throng the world today will disappear as the footprints on the seashore, which are obliterated by the first ebb and flow of the tide. Death is the great antagonist of life, and the cold thought of the tomb is the skeleton at all feasts. Men too seldom think of the great event of death until the shadow falls across their own paths, hiding from their eyes the faces of loved ones whose smile was the sunlight of their lives. We do not want to go through the dark valley, although its passages may lead to paradise; and we do not want to lie down in the grave, even with princes for bed-fellows. Everywhere around us we hear lamentations and wailings for the dead, and we may well wonder that it should be so long before our time comes. Impressed with these solemn thoughts, we have assembled to pay the honors which piety and affection dictate to our departed brother (or brethren), and to learn anew the lessons which death continually repeats to us.

The Chaplain will then read the following from the Bible:*

But some man will say, How are the dead to be raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: But the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

*The reading of the lesson may be omitted at the pleasure of the Master.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy. The second man is the Lord from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory. I Cor. XV. 35-57.

The reading ended, the following will be sung by the choir:

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another. Job XIX. 25, 26, 27.

MASTER: Brother Orator, tell us the story of our brother's life (or, if the lodge of sorrow be held for more than one brother, brethren's lives), and recount his (or their) virtues and good deeds, that we may imitate them, remembering that Masonry does not sit in judgment upon her dead, and that she teaches us to throw around their foibles, whatever they may have been, the broad mantle of Masonic charity. Suffer the infirmities of human nature to plead for those who can no longer plead for themselves. Nevertheless, I charge thee to speak naught but the simple truth, for when our ancient Grand Master, Solomon, King of Israel, first instituted the Fraternity of Ancient, Free, and Accepted Masons, he taught us that Truth was a divine attribute, and the foundation of every virtue. If thou canst not truthfully speak any good of our brother, Masonry seals thy lips.

An address will then be delivered by the Orator appointed for the occasion, at the conclusion of which the following anthem will be sung:

Brother, rest from sin and sorrow,
Death is o'er and life is won;
On thy slumber dawns no morrow;
Rest, thine earthly race is run.

Brother, wake! the night is waning;
Endless day is round thee poured;
Enter thou the rest remaining
For the people of the Lord.

Fare thee well, tho' woe is blending
With the tones of early love,
Triumph high and joy unending
Wait thee in the realms above.

At the conclusion of the anthem, the Junior Warden, approaching the coffin, will place upon it a bunch of white flowers, saying as he does so:

JUNIOR WARDEN: In the memory of our departed brother (or brethren) I deposit these white flowers, emblematical of that pure life to which he (or they) has (or have) been called, and reminding us that as these children of an hour will droop and fade away, so, too, we shall soon follow those

who have gone before us, and inciting us so to fill the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

While the Junior Warden is speaking, one of the Deacons will light one of the altar-lights.

The Junior Warden having concluded, a short voluntary will be played upon the organ, during which the Senior Warden will approach the coffin, and, when the music ceases, will place upon the coffin a wreath of white flowers, saying as he does so:

SENIOR WARDEN: As the sun sets in the west to close the day and herald the approach of night, so, one by one we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of his pilgrimage here below. Let these flowers be to us the symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land, the token of that fraternal alliance which binds us while on earth and which we hope will finally unite us in heaven.

While the Senior Warden is speaking, one of the Deacons will light another of the altar-lights.

When the Senior Warden has finished, a short voluntary will be played upon the organ, during which he will return to his station, and the Master will approach the coffin. The music ended the Master will place upon it a wreath of evergreen, saying as he does so:

MASTER: It is appointed unto all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto God who gave it. In the grave all men are equal; the good deeds, the lofty thoughts, the heroic sacrifices alone survive and bear fruit in the lives of those who strive to emulate them.

While, therefore, nature will have its way, and our tears will fall upon the graves of our brothers, let us be reminded by the evergreen symbol of our faith in immortal life that the dead are but sleeping, and be comforted by the reflection that their memories will not be forgotten; that they will still

be loved by those who are soon to follow them; that in our archives their names are written, and that in our hearts there is still a place for them. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting and where with them we shall enjoy eternal rest.

While the Master is speaking one of the Deacons will light the remaining altar-light.

If the body was not interred with Masonic honors, the ceremony between the asterisks will now be performed; but if funeral rites have already been performed, the following may be omitted. *Calling up the brethren, who will form around the coffin, the Master, holding in his hand a lambskin apron, or the one usually worn by the deceased, will say:

This apron is an emblem of truth and the badge of a Mason, more estimable than pearls or diamonds, more honorable than the Star and Garter, when worthily worn; as it is free from spot or blemish, it denotes the hope we cherish that the soul of our departed brother, released from its earthly encumbrance and purified from all its imperfections, has met a welcome reception in the Paradise of God.

The apron is then laid upon the coffin. The Master, holding in his hand a white glove, will say:

The hand is an emblem of Fidelity; the symbol of Masonic friendship and brotherly love. Though death has removed our brother, and we can no more take him by the hand this side of the grave, yet must we bear in mind that this bereavement but increases our obligation to living brethren.*

The Master, still standing beside the coffin, will call up the brethren, and say:

MASTER: Farewell, my brother. Our faith, our hope, our assurance is that we shall meet again around that celestial altar, where with songs of praise we unite to hail our Lord and Master. Until then—farewell! farewell! farewell!

A procession will then be formed, which will perform three circuits around the coffin, as upon entering the room, with this exception—that it will move by the south, west, north, and east, and the Funeral Grand Honors will be given before each circuit is made, and the exclamations will be omitted.

During the first circuit the following will be read:

MASTER: He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

SENIOR WARDEN: Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

JUNIOR WARDEN: He shall cover thee with his feathers and under his wings shalt thou trust: his truth shall be thy shield and buckler.

SENIOR DEACON: Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day;

JUNIOR DEACON: Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day.

CHAPLAIN: A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

During the second circuit the following will be read:

MASTER: If thou but trust in the Lord, there shall no evil happen unto thee, neither shall any plague come nigh thy dwelling.

SENIOR WARDEN: For he shall give his angels charge over thee, to keep thee in all thy ways.

JUNIOR WARDEN: They shall bear thee up in their hands, lest thou dash thy foot against a stone.

SENIOR DEACON: Behold, he that keepeth Israel shall neither slumber nor sleep.

JUNIOR DEACON: The Lord is thy keeper: the Lord is thy shade upon thy right hand.

CHAPLAIN: The Lord shall preserve thee from all evil: he shall preserve thy soul.

During the third circuit the following will be read:

MASTER: This poor man cried, and the Lord heard him, and saved him out of all his troubles.

SENIOR WARDEN: The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

JUNIOR WARDEN: The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

SENIOR DEACON: Cast thy burden upon the Lord, and he shall sustain thee.

JUNIOR DEACON: He is the Father of the fatherless, and defendeth the cause of the widow.

CHAPLAIN: Praise the Lord, O, my soul! and all that is within me, praise His holy name.

The third circuit should be so timed that the head of the procession will pass out of the room before the reading is finished. At the conclusion of the reading there should be appropriate organ music.

The procession will return to the lodge room and the lodge be closed.

Much will depend upon the musical portion of the service. If practicable, the lights should be burning dimly during the earlier part of the service, and increased in brilliancy as the flowers and evergreen are placed upon the coffin.

